

# Stewart Udall

## An Open Letter on Race and the Consequences of Conscience

In 1967 Secretary of the Interior Stewart Udall  
Wrote a Letter to the Editor to the  
Magazine "Dialogue" calling for an end  
to the ban on blacks receiving the priesthood.

The following documents relate to  
the writing of that letter  
and the reaction of the press and church.

3 Letters received by Stewart Udall  
as Secretary of the Interior  
relating to the  
Mormon ban on black men receiving  
the Priesthood

# Letter 1

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
VALDOSTA BRANCH PRESIDENCY  
FLORIDA MISSION  
VALDOSTA, GEORGIA

Mar. 28, 1961

Dear Bro. Udall:

First I would like to congratulate you on your appointment as Secretary of Interior and I hope and pray that you do your job in a pleasing manner before our Heavenly Father and that you will be kept free from base political heads and pressure groups. I enjoyed the write up on you and the family in "Field & Stream" and hope to see more about you and your fine family.

Now as a member of the most segregated organization on earth, how can you tell a man who to hire on a ball club? Is it Constitutional? Please don't be victimized by the seed of Cain.

May God bless you and yours,

Sincerely, William O. Wildes



2314 Bemis, Rd.

Valdosta, Ga.

## To Play In D.C., Redskins Must Hire Negroes—Udall

BY THE ASSOCIATED PRESS

WASHINGTON — Secretary of Interior Stewart L. Udall has warned George Preston Marshall, owner of the all-white Washington Redskins professional football team, that he will be expected to hire Negro players if the team is to play in the new District Stadium.

Marshall countered immediately that he would be glad to discuss the matter any time.

Udall, in a letter to Marshall Friday said the football owner is in for "a moral argument with the President and the administration" — and even possible criminal prosecution — if his team practices discrimination.

Udall, himself a professional football fan, wrote Marshall after issuing a new National Park Service rule to prohibit discrimination by teams using the \$20-million stadium. It is being built by the District of Columbia Armory Board on land leased from the Park Service.

Marshall didn't say he would hire a Negro player before moving into the stadium in October.

What he said was: "I obey the laws. If they change them I'll abide by them. I didn't know the government had the right to tell the showman how to cast the play.

"I would consider it a great honor to meet with and discuss this with the President of the United States and would be very appreciative if Mr. Udall would arrange such a meeting.

"Yes, I'd like to debate that kid. I could handle him with words. I used to be able to handle his old man (Joseph P. Kennedy, whom Marshall ~~said~~ he knew in Boston where the Redskins played before 1937)."

COPY OF NEWSPAPER ARTICLE

"TO PLAY IN D. C., REDSKINS MUST HIRE NEGROES--UDALL"  
(by the Associated Press)

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# Letter 2

3216 Chillum Road  
Mount Rainier, Md.

September 11, 1961

Editor  
Afro-American Newspaper  
1800 - 11th Street, N.W.  
Washington, D.C.

Dear Sir:

Without having any means of checking to verify my suspicions, I would be willing to gamble that Secretary of Interior Udall advertises big and acts mighty small about how much he hates discrimination. Mr. Udall is said to be a Mormon, holding a profound antipathy toward our Colored Race.

How many Negroes does Secretary Udall have on his team (or personal staff)? I'll wager he has exactly the same number GS-15 (or higher) positions in the Secretary's office at Interior as Prince George County has on their school board.

For equality sake why not get an answer?

Very truly yours,

*Bernard J. McDonald*  
Bernard J. McDonald

# Letter 3



# WASHINGTON AFRO AMERICAN

MEMBER AUDIT BUREAU OF CIRCULATIONS

DECATUR 0080

A GREAT LINK IN AMERICA'S GREATEST CHAIN OF NEGRO NEWSPAPERS

1800 ELEVENTH ST., N.W.  
WASHINGTON 1, D. C.

September 12, 1961

Mr. Stewart L. Udall  
Secretary of the Interior  
Department of Interior  
Washington, D. C.

Dear Mr. Udall:

Despite our editorial criticism of you in the past, we nevertheless are convinced that you intend to act in good faith as far as the problem of racial discrimination is concerned. This newspaper certainly hopes to see concrete action in this field in the not too distant future.

The enclosed letter came to our office and I'm forwarding it on to you. We don't believe that a man's religion determines to any appreciable extent his feeling toward Negroes, but it is generally believed in America that Mormons are anti-Negro.

However, we eventually intend to get some "answers" about the Department of Interior and the extent to which Negroes are working and being promoted to higher grades. Before we publish that story, we hope to be able to talk with you. I trust all continues to go well with you and your family.

Cordially,

*Chuck Stone*  
C. Sumner Stone, Jr.  
Editor

CSSJr/jt  
encl.

U. S. DEPT. OF INTERIOR  
RECEIVED  
SEP 13 10 25 AM '61  
IMMEDIATE OFFICE  
OF THE SECRETARY

Letter sent by Stewart Udall to the  
Mormon Church First Presidency  
regarding the priesthood ban

September 18, 1961

Air Mail

Dear President Moyle and President Brown:

I am deeply concerned over the growing criticism of our Church with regard to the issues of racial equality and the rights of minority groups. My immediate concern has been elicited by such things as the three letters which I am enclosing and the casual comments, but of greater importance have been the inquiries and comments which from time to time have been directed to me personally by leaders who occupy positions of prominence in our Nation's Capital.

Unquestionably, the sensitivity of the American people on this question is deepening. It is my judgment that unless something is done to clarify the official position of the Church these sentiments will become more intense and vocal, and sooner or later I fear they will become the subject of widespread public comment and controversy.

Under the circumstances--and in a spirit of humility--I felt that I should convey my concern to you. I strongly feel that this matter deserves your wise attention, and I stand ready to give assistance or counsel if such should be in order.

Sincerely,

/s/ Stewart

Stewart L. Udall  
Secretary of the Interior

President Henry D. Moyle  
President Hugh B. Brown  
Church of the Latter-Day Saints  
L. D. S. Church Administration Building  
47 East South Temple Street  
Salt Lake City, Utah

*Enclosures*  
SLU:akl

Response from First Presidency  
Member Hugh B Brown  
to Stewart Udall regarding  
the priesthood ban

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
OFFICE OF THE FIRST PRESIDENCY  
SALT LAKE CITY, UTAH

Sept. 27, 1961

Honorable Stewart L. Udall  
Secretary of the Interior  
Washington, D. C.

Dear Secretary Udall:

We appreciate very much your thoughtfulness in advising us of the growing criticism of the Church with regard to the issues of racial equality and the rights of minority groups.

We agree with you that it is a matter of great concern to the Church, and that it deserves our wise attention. We hasten to assure you that this is a matter which has received the closest, the wisest and, we hope, the most inspired attention of which the brethren are capable.

In considering this question in the past, practically every president of the Church has made some statement in reference thereto. When we read the three letters which you enclosed to President McKay, his immediate comment was, "We admit negroes to the Church by baptism, but we do not let them receive the Priesthood."

We have always felt that we could do more for the Negro than any other church. We know that through baptism the door to the celestial kingdom of God is opened. In 1949 the First Presidency, after discussion with the Council of the Twelve, wrote the following:

"The attitude of the Church with reference to negroes remains as it has always stood. It is not a matter of the declaration of a policy but of direct commandment from the Lord, on which is founded the doctrine of the Church from the days of its organization, to the effect that negroes may become members of the Church but that they are not entitled to the priesthood at the present time. The prophets of the Lord have made several statements as to the operation of the principle. President Brigham Young said: 'Why are so many of the inhabitants of the earth cursed with a skin of blackness? It comes in consequence of their fathers rejecting the power of the holy priesthood, and the law of God. They will go down to death. And when all the rest of the children have received their blessings in the holy priesthood, then that curse will be removed from the seed of Cain, and they will then come up and possess the priesthood, and receive all the blessings which we are now entitled to.'

"President Wilford Woodruff made the following statement: 'The Day will come when all that race will be redeemed and possess all the blessings which we now have.'

"The position of the Church regarding the negro may be understood when another doctrine of the Church is kept in mind, namely, that the conduct of spirits in the pre-mortal existence has some determining effect upon the conditions and circumstances under which these spirits take on mortality, and that while the details of this principle have not been made known, the principle itself indicates that the coming to this earth and taking on mortality is a privilege that is given to those who maintained their first estate; and that the worth of the privilege is so great that spirits are willing to come to earth and take on bodies no matter what the handicap may be as to the kind of bodies they are to secure; and that among the handicaps failure of the right to enjoy in mortality the blessings of the priesthood, is a handicap which spirits are willing to assume in order that they might come to earth. Under this principle there is no injustice whatsoever involved in this deprivation as to the holding of the priesthood by the negroes."

There are several other statements that have been made and letters written upon the subject. We thought it might be of interest to you to have a letter written to a prominent educator in July of 1947, from which we quote the entire substance:

"We might make this initial remark: the social side of the Restored Gospel is only an incident of it; it is not the end thereof.

"The basic element of your ideas and concepts seems to be that all God's children stand in equal positions before Him in all things.

"Your knowledge of the Gospel will indicate to you that this is contrary to the very fundamentals of God's dealings with Israel dating from the time of His promise to Abraham regarding Abraham's seed and their position vis-a-vis God Himself. Indeed, some of God's children were assigned to superior positions before the world was formed. We are aware that some higher critics do not accept this, but the Church does.

"Your position seems to lose sight of the revelations of the Lord touching the preexistence of our spirits, the rebellion in heaven, and the doctrines

that our birth into this life and the advantages under which we may be born, have a relationship in the life heretofore.

"From the days of the Prophet Joseph even until now, it has been the doctrine of the Church, never questioned by any of the Church leaders, that the Negroes are not entitled to the full blessings of the Gospel.

"Furthermore, your ideas, as we understand them, appear to contemplate the intermarriage of the Negro and White races, a concept which has heretofore been most repugnant to most normal-minded people from the ancient patriarchs till now. God's rule for Israel, His chosen people, has been endogamous. Modern Israel has been similarly directed.

"We are not unmindful of the fact that there is a growing tendency, particularly among some educators, as it manifests itself in this area, toward the breaking down of race barriers in the matter of intermarriage between whites and blacks, but it does not have the sanction of the Church and is contrary to Church doctrine."

You will see that President McKay's remarks at the moment are in keeping with the statements of his predecessors.

Now, so far as the Tooele situation is concerned, we must leave it entirely to the community of Tooele. Whether they welcome the Negro, lend him money, or what they do, is their responsibility. The fact is that we do not welcome negroes into social affairs, because if we did, it would lead to intermarriage, and we do not favor intermarriage. We recommend that negroes marry negroes, and that whites marry whites, and we cannot modify this statement. We recommend that Japanese marry Japanese, and that Hawaiians marry Hawaiians. The cross between the Hawaiian and the Chinese makes a good citizen, and we do not oppose it, but we look with disfavor upon negroes marrying whites, for their own happiness. The only reason we object to their social participation is because that inevitably will lead to intermarriage, and we cannot change that until the Lord gives a revelation otherwise.

The Church maintains that all citizens are, under the Constitution of the United States, as it has been amended, entitled to all the freedom and to all the liberties guaranteed by the Constitution. Negroes who are converted to the principles of the restored gospel, as promulgated by the Church, are entitled to membership in the Church, upon being properly baptized, and, except for the holding of the Priesthood, are entitled to the blessings and privileges otherwise granted members of the Church. You no doubt are aware of the fact that the Prophet Joseph Smith was against slavery and that the anti-slavery beliefs of the Church under Joseph Smith are credited by

some as being one of the chief causes of their troubles in Missouri and the terrible persecutions which were endured by our people in that state. Furthermore, the Prophet announced that if he had the power he would free all the slaves, and, curiously, his plan was to buy the slaves their freedom.

We are in entire accord with a statement President Clark once made:

"I have the deepest and most profound sympathy for the position of the negro, which, looked at from an earthly point of view, is perhaps not explainable, but neither is the position of the Indian nor the Australian bushman; however, as you may or may not know, there are, in our philosophy, some principles which may account for these mortal inequalities."

The likelihood of moving into Tooele a large group of negro families has been brought to our attention previously by our mutual friend Eugene Merrill. We do not anticipate any trouble. We have good leadership in the two stakes in Tooele and believe that both from a church and a civic standpoint that the community will adapt itself to whatever circumstances and conditions may arise.

Thanking you very kindly for your interest once again, we are

Faithfully, your brethren

Heenan & Proyle  
Hugh B Brown  
1



Letter from 2nd Counselor in First Presidency  
Hugh B Brown to Stewart Udall  
regarding possible change in priesthood ban

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
OFFICE OF THE FIRST PRESIDENCY  
SALT LAKE CITY II, UTAH

HUGH B. BROWN

July 22, 1963

Hon. Stewart L. Udall  
Secretary of the Interior  
Washington 25, D. C.

Dear Brother Udall:

Upon my return from the East this morning, I was delighted to find a short note from you dated July 12. I was in Washington for a short time for the youth conference on the 14th and 15th, but my time was completely occupied. Otherwise I should have made an effort to get an appointment with you.

Thank you for bringing to my attention the short article on Romney and civil rights and the Negro question in general.

You might have noticed sometime ago a special article in the New York Times indicating the possibility of some change in our attitude on this question. While this article was not accurate in its statements of the interview I had with the reporter, it did give the over-all picture rather fairly.

I do not know what action should or can be taken in the matter in the immediate future, but it is of very great and, I think, urgent importance to all of us.

You may have heard of the possibility of our going to Nigeria in response to a call from a very large group of people there who have organized themselves into a church and given it the name of our Church and are now asking that we send missionaries to baptize them. The government there has refused visas and passports to our missionaries thus far, but quite recently we have word that they may relent.

Be assured we are giving this matter very serious consideration constantly and hoping for Divine guidance in decisions that may be reached.

Hon. Stewart L. Udall - July 22, 1963 - Page 2

Again I express regret that I have not been able to contact you either in Washington or here, as I should very much appreciate a personal interview and am anxious to become better acquainted. Thank you again for your thoughtfulness in writing.

Cordially,

A handwritten signature in cursive script that reads "H B Brown". The signature is written in black ink and is positioned below the word "Cordially,".

Hugh B. Brown

HBB:na

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# Romney Denies Mormon Policy Curbs His Fight for Civil Rights

By WARREN WEAVER Jr.

Special to The New York Times

SALT LAKE CITY, Feb. 20—

Gov. George Romney asked the American people today to judge him as a citizen with individual views rather than as a member of his church.

The Republican leader declined to discuss the doctrines of the Church of Jesus Christ of Latter-day Saints, to which he belongs, on the ground that he would "inject the church into public affairs."

He denied, however, that Mormon restrictions on the participation and advancement of Negroes in the church prevented him from working as a public official to eliminate racial discrimination.

## Kennedy Resignation Recalled

"I'm not running — or considering running — in my capacity as a member of the church to which I belong," he told a meeting of the Salt Lake Ministerial Association. "I expect to run—if I do—as I have in the past, on the basis of my citizenship and right as a citizen to be judged on my own personal beliefs."

The declaration seemed to disclose not only a cautious dissociation from one Mormon doctrine but also the extent to which Governor Romney already regards himself as an active Republican Presidential

candidate, despite his public disclaimers.

A Negro minister, Dr. Palmer S. Ross of Trinity A.M.E. Church here, recalled that John F. Kennedy had withdrawn from the Metropolitan Club in Washington because it had refused to accept Negro members.

"Can you honestly be identified with an organization or group that is averse to brotherhood?" Dr. Ross asked.

"I'm not," Mr. Romney replied at once. "I don't have an identification with such a group." Then he added:

"If my church prevented me in any way from dedicating myself to the elimination of social injustice and discrimination, I would not belong to it—but that is not the case. I believe I am entitled to be judged as an American citizen, as an individual, without regard to race, color, creed or national origin—and I include creed."

## Romney Cites Record

Negroes can become members of the Mormon Church, but they are specifically barred from the priesthood. Without this lay status, no Latter-day Saint can play any role in the management or leadership of the church.

Dr. Ross was asked after the ministers' meeting whether he was satisfied by Governor Romney's answers.

"His past record doesn't really prove a thing," the Negro clergyman replied. "The question is how far will he go now?"

The right thing to do is to disown it [the Mormon policy]."

Earlier, at a news conference in the Hotel Utah, Mr. Romney said his record in Michigan was the best proof that restrictions on Negroes in the Mormon Church would not be a political handicap for him if he ran for President.

In a state where Republican candidates had previously received 8 per cent of the Negro vote, the Governor said, he received 11 per cent in 1962, 19 in 1964 (compared with 4 for Barry Goldwater) and 35 to 38 per cent in 1966.

Mr. Romney also told the news conference he was "very impressed" by the fact that Leonard W. Hall, the former Republican national chairman, was forming a Citizens for Romney Committee to promote public and political support for his candidacy.

He described Mr. Hall as one of "only three men in the Republican party who naturally have this kind of experience relative to the national convention." The other two, he said, were Herbert Brownell Jr., another former national chairman, and F. Clifton White, a Goldwater organizer in 1964.

The Romney comments were taken to mean that the two other Republican politicians were going to join his cause, too. It was believed he would not have singled them out for such praise if any likelihood remained of their enlisting with

Richard M. Nixon or Gov. Ronald Reagan of California.

At the ministers' meeting, Mr. Romney said that churches should take a position on public issues with moral and spiritual implications but warned against activity on behalf of a political party or a candidate. He said he would refuse as "very improper," for example, any campaign contributions from his church.

Mr. Romney later addressed a joint session of the Utah Legislature in the green-domed Capitol set against the Wasatch Mountains and made two Lincoln Day speeches to Republicans who paid \$10 each to hear him.

Tonight, the Romney party flew to Idaho, the third stop on a six-day political tour the Governor is making through five Western states.

Manuscript of Letter to the Editor  
submitted for publication  
in the LDS journal “Dialogue”

AN APPEAL FOR FULL FELLOWSHIP FOR  
THE NEGRO

by  
Stewart L. Udall

For more than a decade we Americans have been caught up in a revolution in thinking about race and human relationships. The Supreme Court has wisely and effectively related the Constitution to the facts of life in the 20th century; three Presidents and five Congresses have laid new foundations for a society of equal opportunity; most of the churches, with unaccustomed and admirable militance, have enlisted foursquare in the fight for equal rights and higher human dignity.

Changes in the structure, attitudes, and habits of a society which entail a redefining of human fellowship inevitably present a sharp challenge to the churches. As recently as last November, for example, in the face of warnings by Southern spokesmen that a

million or more members might withdraw, delegates to the Methodist General Conference voted to wipe out all racialism in their church organization by 1972.

The whole future of the human race is now keyed to equality -- to the ideal of equal opportunity and of equal civic rights and responsibilities, and to the new dignity and freedom which these would bring. The brotherhood of all men is a moral imperative that no religion and no church can evade or ignore. Enlightened men everywhere see now, as their greatest prophets and moral teachers saw long ago, that brotherhood is universal and indivisible.

It was inevitable that national attention would be focused on what critics have called the "anti-Negro doctrine" of our Church. As the Church becomes increasingly an object of national interest,

this attention is certain to intensify, for the divine curse concept which is so commonly held among our people runs counter to the great stream of modern religious and social thought.

We Mormons cannot escape persistent, painful inquiries into the sources and grounds of this belief. Nor can we exculpate ourselves and our Church from justified condemnation by the rationalization that we support the Constitution, believe that all men are brothers, and favor equal rights for all citizens.

This issue must be resolved -- and resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips with the imperious truths of the contemporary world. It must be resolved not because we desire to conform, or because we want to atone for an affront to a whole race. It must be resolved because we are wrong and



it is past the time when we should have seen the right. A failure to act here is sure to demean our faith, damage the minds and morals of our youth, and undermine the integrity of our Christian ethic.

In her book, Killers of the Dream, the late Lillian Smith -- whose life was exposed to all the warping forces of a racist culture -- wrote these words:

"I began to understand slowly at first, but more clearly as the years passed, that the warped, distorted frame we have put around every Negro child from birth is around every white child also. Each is on a different side of the frame but each is pinioned there. And I knew that what cruelly shapes and cripples the personality of one is as cruelly shaping and crippling the personality of the other."

My fear is that the very character of Mormonism is being distorted and crippled by adherence to a belief and practice that denies the oneness of mankind. We violate the rights and dignity of our Negro brothers, and for this we bear a measure of guilt; but surely we harm ourselves even more.

What a sad irony it is that a once outcast people, tempered for nearly a century in the fires of persecution, are one of the last to remove a burden from the most persecuted people ever to live on this continent. The irony is deepened by the circumstance of history that the present practice of the Church in denying full fellowship to the Negro grew out of troubles rooted in earlier pro-Negro policies and actions. It is well known that Joseph Smith held high ideals of universal brotherhood and had strong pro-Negro leanings that were, in a true sense, prophetic. And it is well known that in the beginning the Church accepted Negroes into full fellowship until this practice offended its anti-Negro neighbors. It then settled for a compromise with its own ideals based on a

borrowed superstition that the Negroes are under a divine curse.

This anomaly is underscored by the fact that the Church has always enjoyed excellent relations and complete fellowship with all other races. (How different have been our associations with the Americans Indians, the Spanish-speaking peoples, the Japanese and Polynesians!) What transformations might take place in our spiritual and moral energies if we were to become, once again, moral leaders in improving the lot of the Negroes as we have strived to do with the natives of the South Seas?

At an earlier impasse, the Church, unable to escape history, wisely abandoned the deeply imbedded practice of plural marriage and thereby resolved a crisis of its own conscience and courageously faced the moral judgment of the American people. In 1890 for

most Church leaders polygamy was a precious principle -- a practice that lay at the very heart of Mormonism. Its proscription took genuine courage, but our leaders were equal to the task.

By comparison, the restriction now imposed on Negro fellowship is a social and institutional practice having no real sanction in essential Mormon thought. It is clearly contradictory to our most cherished spiritual and moral ideals.

Every Mormon knows that his Church teaches that the day will come when the Negro will be given full fellowship. Surely that day has come. All around us the Negro is proving his worth when accepted into the society of free men. All around us are the signs that he needs and must have a genuine brotherhood with Mormons, Catholics, Methodists, and Jews. Surely God is speaking to us now, telling us that the time is here.

"The glory of God is intelligence" has long been a profound Mormon teaching. We must give it new meaning now, for the glory of intelligence is that the wise men and women of each generation dream new dreams and rise to forge broader bonds of human brotherhood. To what more noble accomplishment could we of this generation aspire?

# # #

AIR MAIL

February 24, 1967

Manuscripts Editor  
DIALOGUE  
P. O. Box 2350  
Stanford, California

Dear Sir:

I am enclosing for publication in your next issue  
an essay which I have entitled "An Appeal For Full  
Fellowship For The Negro".

Sincerely,

(sgd) Stewart L. Udall

Stewart L. Udall  
Secretary of the Interior

Enclosure

SLU:fm

Secretary's desk copy ✓

Secy. pers.  
Secy. crono

Letter from LDS Historian Fawn Brodie  
to Stewart Udall in response to  
a copy of “Dialogue” letter to the editor  
sent to her previously for review

MRS. FAWN M. BRODIE  
619 RESOLANO DRIVE  
PACIFIC PALISADES  
CALIFORNIA 90272

April 4, 1967

Dear Stewart,

Your "Appeal for Full Fellowship for the Negro" is eloquent and exact. I am happy to see this kind of pressure brought to bear against the bigotry endemic in the Church. I think there might be real hope were David O. McKay much younger, but he is now so carefully insulated from whatever might cause him undue exasperation that he has no idea of the magnitude of the problem.

I know, too, something of his private prejudices, and would be astonished to see him abandon them at this late date. But there is a growing sentiment in favor of change among many younger men in the Church, even among the poor battered faculty members of the Brigham Young University, and I am sure your appeal will give them courage.

You may be interested in the enclosed article, a recent protest of mine against Ronald Reagan, which appeared in the latest Reporter. We have a real Neanderthal man in power out here, and it is frightening to see how his popularity is growing throughout the nation.

My husband and I would be delighted to meet you when next you visit Los Angeles. You have a permanent invitation to dinner at our house, which looks out over both the sea and the Santa Monica Mountains.

*much-abused*

Sincerely,

*Fawn*



Exchange between Stewart Udall and “Dialogue”  
editor Eugene England regarding publication of  
letter to the editor

April 15, 1967

Dear Mr. Englund:

On February 24 I mailed to Dialogue an essay entitled, "An Appeal for Full Fellowship for the Negro." Having had no direct response from the editors concerning this manuscript, I am writing at this time to ascertain whether you plan to publish it.

For reasons which should be obvious I prefer that the essay appear in Dialogue. However, if you do not have plans to publish it soon, I request that you return the manuscript so that I can have it published in some other publication.

Sincerely,

Stewart L. Udall  
Secretary of the Interior

Mr. Eugene Englund  
Dialogue  
P. O. Box 2350  
Stanford, California 94305

SLU:ehg

Copies to: Secy desk - Secy personal - Chron - Files

# Dialogue:

A JOURNAL OF MORMON THOUGHT

Editorial Offices P.O. BOX 2350  
STANFORD, CALIFORNIA 94305

May 13, 1967

U.S. DEPT. OF INTERIOR  
RECEIVED  
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OF THE SECRETARY  
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Mr. Stewart L. Udall  
Secretary of the Interior  
Washington, D. C.

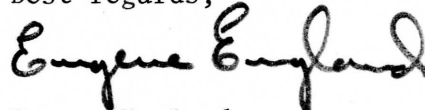
Dear Brother Udall:

We had sent your contribution to press in Salt Lake when your letter arrived and my first reaction was panic because it appeared that you were opting to have us hold your letter for a Roundtable contrary to what I had advised you our plans were. I immediately looked up my letter to you to see if I had been ambiguous but it looked perfectly clear and so I decided that ~~you~~ you were saying (as implied in my letter) that your piece, appearing as a letter to the editors, would serve as a springboard for responses which might make up a Roundtable, including perhaps a final rejoinder by you.

On that basis we let the presses roll and I asked Paul to send you some tear sheets which you should have in hand or receive about the time this letter arrives. The issue itself will appear some time after Wednesday, the 17th.

Thank you for your contribution. We will keep you informed of the responses, which I think should be very interesting. I'm building up steam for one myself (i.e., I think you're dead wrong about Joseph Smith being "pro-Negro" and about Mormons universally believing that the Negro will sometime receive the Priesthood. At least, if you imply that that sometime is on the earth).

Best regards,



Eugene England  
Managing Editor

EE:rg

Note from Stewart Udall to  
LDS President David O. McKay  
with copy of “Dialogue” letter  
on eve of publication.

May 16, 1967

Dear President McKay:

For many years the question of the status of the Negro in our church has been for me (and, I suspect, for many other Latter-Day Saints as well) an agonizing issue. The hopeful events of recent years -- most notably the visible enlargement of human brotherhood, and the spread of the ecumenical spirit among the religions of the world -- have served to heighten my own concern over this question.

I have, at last, decided to speak out on this subject. The essay enclosed will appear in public print in the next few days as a letter-to-the-editor in the next issue of DIALOGUE Magazine.

I want you to personally know that I have expressed myself with humility and utter honesty -- and always with the prayerful thought that my action will, in the long run, help, nor harm, the church.

Most sincerely,

Stewart L. Udall  
Secretary of the Interior

President David O. McKay  
Office of the First Presidency  
47 East South Temple  
Salt Lake City, Utah 84111

Copy of foregoing note to LDS President  
David O McKay with copies sent to various  
friends and church officials

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SLUdall:ehg

Copies to persons on attached listing

Copies to: Secy desk - Secy personal - chron - files

Copies to:

President Hugh B. Brown      AIRMAIL SPECIAL  
47 East South Temple  
Salt Lake City, Utah 84111

President Eldon Tanner      AIRMAIL SPECIAL  
47 East South Temple  
Salt Lake City, Utah 84111

Elder Spencer Kimball      AIRMAIL  
47 East South Temple  
Salt Lake City, Utah 84111

Elder Delbert Stapley      AIRMAIL  
47 East South Temple  
Salt Lake City, Utah 84111

Hon. George Romney      AIRMAIL SPECIAL  
Governor of Michigan  
Lansing, Michigan 48900

Dr. Sterling M. McMurrin      AIRMAIL  
Dean of the Graduate School  
University of Utah  
Salt Lake City, Utah 84101



Note sent to Michigan Governor George Romney  
by Stewart Udall along with copy of  
“Dialogue” letter on eve of publication

May 16 (1967)

Penned message to

Honorable George Romney  
Governor of Michigan  
Lansing, Michigan 48900

Dear George --

I wanted you to see this before it appeared in print. It has long been an issue that has troubled my conscience. The brethren must, I am convinced, face it squarely (as the plural marriage issue was faced) sooner or later.

Best regards,

Stewart

*Sent copies of article  
on McKay letter*

Publication of Secretary of Interior  
Stewart Udall's Letter to the Editor  
in "Dialogue"

# Dialogue

*Dialogue:*

A JOURNAL OF MORMON THOUGHT



# *Dialogue:*

**A JOURNAL OF MORMON THOUGHT**

VOLUME 2, NUMBER 2.      SUMMER, 1967

*Dialogue: A Journal of Mormon Thought* is an independent national quarterly established to express Mormon culture and examine the relevance of religion to secular life. It is edited by Mormons who wish to bring their faith into dialogue with human experience as a whole and to foster artistic and scholarly achievement based on their cultural heritage. The journal encourages a variety of viewpoints; although every effort is made to insure accurate scholarship and responsible judgment, the views expressed are those of the individual authors and are not necessarily those of the Mormon Church or of the editors.

# Letters to the Editors

*The Sketches of San Francisco in this section are by Paul Ellingson.*

Dear Sirs:

. . . . The expression of personal opinions will inevitably engender some disagreement, but it would be sad if *Dialogue* were to try to limit itself to the expression of only those opinions with which a majority of Church members would concur. It is very probable that there are some areas of fairly general consensus that could stand reexamination. We often tend to become so used to looking at an issue from a certain traditional or sanctioned point of view that we begin to believe that the view from that point is the only complete one. All other views then appear to be "distortions" when in reality there is always some distortion in any *one* way of viewing an issue and only by a many-sided examination can we be sure to see the matter in its totality.

It is immaterial whether a "controversial" point of view is really better than a more traditional one or not. (For example whether Mr. Snell's historical method of analysis ["Roundtable," Spring 1967] of Biblical passages is generally or even occasionally superior to the "proof-text" method of substantiating certain beliefs. The important thing is that such opinions be expressed and evaluated and compared with older ones and that our insistent adherence to a certain method of viewing an issue or a point of doctrine does not become more important than the issue or doctrine itself. . . .

Mary Gay Doman  
New York, N. Y.

*As Letters to the Editors is designed as an open forum on all areas of Mormon thought as well as for responses to previous issues, we publish the following that we*

*have received in order to provide an opportunity for readers to enter into dialogue with the author on his subject, which Mormons are called on increasingly to deal with in public discussion. [Ed.]*

For more than a decade we Americans have been caught up in a revolution in thinking about race and human relationships. The Supreme Court has wisely and effectively related the Constitution to the facts of life in the twentieth century; three Presidents and five Congresses have laid new foundations for a society of equal opportunity; most of the churches, with unaccustomed and admirable militance, have enlisted foursquare in the fight for equal rights and higher human dignity.

The whole future of the human race is now keyed to equality — to the ideal of equal opportunity and of equal civil rights and responsibilities, and to the new dignity and freedom which these would bring. The brotherhood of all men is a moral imperative that no religion and no church can evade or ignore. Enlightened men everywhere see now, as their greatest prophets and moral teachers saw long ago, that brotherhood is universal and indivisible.

It was inevitable that national attention would be focused on what critics have called the "anti-Negro doctrine" of the L.D.S. Church. As the Church becomes increasingly an object of national interest, this attention is certain to intensify, for the divine curse concept which is so commonly held among our people runs counter to the great stream of modern religious and social thought.

We Mormons cannot escape persistent, painful inquiries into the sources and grounds of this belief. Nor can we exculpate ourselves and our Church from justified con-

demnation by the rationalization that we support the Constitution, believe that all men are brothers, and favor equal rights for all citizens.

This issue must be resolved — and resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips with the imperious truths of the contemporary world. It must be resolved not because we desire to conform, or because we want to atone for an affront to a whole race. It must be resolved because we are wrong and it is past the time when we should have seen the right. A failure to act here is sure to demean our faith, damage the minds and morals of our youth, and undermine the integrity of our Christian ethic.

In her book, *Killers of the Dream*, the late Lillian Smith — whose life was exposed to all the warping forces of a racist culture — wrote these words:

I began to understand slowly at first, but more clearly as the years passed, that the warped, distorted frame we have put around every Negro child from birth is around every white child also. Each is on a different side of the frame but each is pinioned there. And I knew that what cruelly shapes and cripples the personality of one is as cruelly shaping and crippling the personality of the other.



My fear is that the very character of Mormonism is being distorted and crippled by adherence to a belief and practice that denies the oneness of mankind. We violate the rights and dignity of our Negro brothers, and for this we bear a measure of guilt; but surely we harm ourselves even more.

What a sad irony it is that a once out-cast people, tempered for nearly a century in the fires of persecution, are one of the last to remove a burden from the most persecuted people ever to live on this continent. The irony is deepened by the circumstance of history that the present practice of the Church in denying full fellowship to the Negro grew out of troubles rooted in earlier pro-Negro policies and actions. It is well known that Joseph Smith held high ideals of universal brotherhood and had strong pro-Negro leanings that were, in a true sense, prophetic. And it is well known that in the beginning the Church accepted Negroes into full fellowship until this practice offended its anti-Negro neighbors. It then settled for a compromise with its own ideals based on a borrowed superstition that the Negroes are under a divine curse. This anomaly is underscored by the fact that the Church has always enjoyed excellent relations and complete fellowship with all other races. (How different have been our associations with the American Indians, the Spanish-speaking peoples, the Japanese and Polynesians!) What transformations might take place in our spiritual and moral energies if we were to become, once again, moral leaders in improving the lot of the Negroes as we have striven to do with the natives of the South Seas?

At an earlier impasse, the Church, unable to escape history, wisely abandoned the deeply imbedded practice of plural marriage and thereby resolved a crisis of its own conscience and courageously faced the moral judgment of the American people. In 1890 for most Church leaders polygamy was a precious principle — a practice that lay at the very heart of Mormonism. Its proscription took genuine courage, but our leaders were equal to the task. By comparison, the restriction now imposed on Negro fellowship is a social and institutional practice having no real sanction in essential Mormon thought. It is clearly contradictory to our most cherished spiritual and moral ideals.

Every Mormon knows that his Church teaches that the day will come when the Negro will be given full fellowship. Surely that day has come. All around us the Negro is proving his worth when accepted into the society of free men. All around us are the signs that he needs and must have a genuine brotherhood with Mormons, Catholics, Methodists, and Jews. Surely God is speaking to us now, telling us that the time is here.

"The glory of God is intelligence" has long been a profound Mormon teaching. We must give it new meaning now, for the glory

of intelligence is that the wise men and women of each generation dream new dreams and rise to forge broader bonds of human brotherhood. To what more noble accomplishment could we of this generation aspire?

Stewart L. Udall  
Washington, D. C.

Dear Sirs:

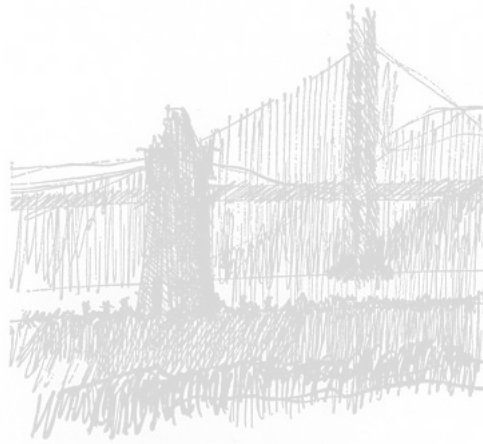
I disagree with the thinking of Marden Clark in the article, "Art, Religion and the Market Place." [*Dialogue*, Winter, 1966] Actually, when Mr. Clark limits the term "Market Place" to something other than its proper meaning, he has destroyed the chances for a meaningful discussion; from then on, all the reader can do is guess what he means by the term *materialism*. . . .

No man can ever escape the influence of the Market Place, whether he is an artist, theologian, businessman, or plumber. The world is one huge market place and has been since God, Himself, created it with one of the first commandments given to Adam, "Thou shall eat thy bread by the sweat of thy brow." With this commandment, the necessity of work was established as one of the fundamental laws governing man's existence on this earth. The direct result of this law is the market place, where the products of a man's work are voluntarily exchanged for the food and other commodities necessary to sustain his life. If religion is a study of God, his relationship to man and his commandments regarding the behavior of man, and a man's righteousness is judged by the degree to which he keeps these commandments, then a man, to be considered religious must be keeping this first and basic commandment, i.e. he must be an active participant in the market place.

Through the centuries, man has developed innumerable means of trading the products of his energy. Works of art could, no doubt, be considered some of the first and foremost commodities in the market place, but the producer of such a work has no higher claim to morality than the man who produces an idea, a pair of shoes or digs a ditch. Neither does he have more right to exclude himself from the market place and live as a parasite. The true moral stature of a man is determined, not by the nature of his work, but by how well he performs his labors. Creating a great symphony doesn't make a man more righteous than the man who invents a washing machine or a laborer who gives an honest day's work. Nor does a cigarette salesman have less claim to morality than a man who in the

name of art produces a filthy book, or a man who teaches lies in the name of religion.

Mr. Clark implies that all enrichment for the spirit must come from Art or Religion, because the market place is an enemy to such fulfillment. I'm convinced that when God established the law of work, he realized the spiritual enrichment to be derived from a long, productive day of work. This work could definitely include artistic creation, but doesn't necessarily exclude any other labor.



Mr. Clark decries religion's sell-out to the market place, but a religion, like any other commodity or service, should be judged by its market value. God said, "Man is that he might have joy," and the purpose of religion is to help man achieve this very desirable possession, just as money is merely a tool for acquiring desired material possessions. When a man joins the Mormon Church (i.e. buys its teachings) he does so for the same reason he will buy clean, fresh food, because he recognizes its greater value to him. He is, in fact, making a good bargain.

The D&C 130:20 states, "There is a law irrevocably decreed in the heavens before the foundations of this world, upon which all blessings are predicated." This statement, by setting a price on every blessing, makes market place thinking a part of every phase of our lives.

Whenever men advocate a higher plane than the bargaining, market place idea of life, they are merely expressing a desire for the unearned. They may seek love when they haven't paid the price of love and developed lovable characteristics; they may



Various Press articles reporting the publication  
of letter to the editor of “Dialogue”  
by Secretary of Interior Stewart Udall

# Udall Prods Mormons To Solve Negro Issue

New York Times Service

PALO ALTO, Calif. — A demand that his church resolve its Negro issue has been made by Stewart L. Udall, secretary of the interior, a lifelong Mormon and descendant of pioneer members of the Church of Jesus Christ of Latter-day Saints.

"This issue must be resolved—and resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips with the imperious truths of the contemporary world," Udall wrote in a letter to Dialogue, a magazine founded 18 months ago to provide avenues of discussion outside church control for devout Mormons.

Udall's letter arrived as a surprise about two months ago, said Eugene England, one of two managing editors. England is on the staff at Stanford Uni-

versity, as is G. Wesley Johnson, the other managing editor. The magazine, which is edited here and printed in Salt Lake City, has a circulation of 7,500.

The Udall statement will be printed in the letters section of the summer issue, said England.

Johnson commented that  
(Continued on Page 4, Col. 6)

## UDALL

SALT LAKE CITY (AP)-INTERIOR SECRETARY UDALL, A MEMBER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HAS CHALLENGED HIS CHURCH'S DOCTRINE OF THE "DIVINE CURSE" OF NEGROES.

UDALL, IN A LETTER TO THE UNOFFICIAL MORMON PERIODICAL "DIALOGUE," SAID IT IS "INEVITABLE THAT NATIONAL ATTENTION WOULD BE FOCUSED ON WHAT CRITICS HAVE CALLED THE 'ANTI-NEGRO DOCTRINE' OF THE LDS CHURCH."

UDALL TERMED IT A "SAD IRONY" THAT THE CHURCH DENIES "FULL FELLOWSHIP TO THE NEGRO." NE493' -43 ,95 034.8553\$ 8,5

FELLOWSHIP TO THE NEGRO." NEGROES ARE NOT PERMITTED INTO MORMON PRIESTHOOD, THOUGH THE CHURCH ACTIVELY SEEKS NEGRO MEMBERS.

THE INTERIOR SECRETARY WROTE THAT THE CHURCH'S FOUNDING PROPHET, JOSEPH SMITH, HAD "STRONG PRO-NEGRO LEANINGS," AND ADDED THAT THE LDS CHURCH LATER "SETTLED FOR A COMPROMISE WITH ITS OWN IDEALS BASED ON A BORROWED SUPERSTITIOUS BELIEF THAT THE NEGROES ARE UNDER A DIVINE CURSE."

"EVERY MORMON KNOWS THAT HIS CHURCH TEACHES THAT THE DAY WILL COME WHEN THE NEGRO WILL BE GIVEN FULL FELLOWSHIP. SURELY THAT DAY HAS COME," UDALL CONTINUED.

"DIALOGUE" IS EDITED AT PALO ALTO, CALIF., BUT IS PRINTED IN SALT LAKE CITY. IT IS WRITTEN BY MORMON CHURCH MEMBERS, BUT HAS NO OFFICIAL CHURCH SANCTION.

OFFICIALS AT HEADQUARTERS FOR THE 2.5 MILLION-MEMBER CHURCH IN SALT LAKE CITY DECLINED COMMENT.

GG1138A MAY 19 1967

## Udall Chides Mormons on Negro Policy

SALT LAKE CITY, May 19 (AP) — Interior Secretary Stewart L. Udall, a member of the Church of Jesus Christ of Latter-Day Saints has challenged his church's doctrine of the "divine curse" of Negroes.

Udall, in a letter to the unofficial Mormon periodical "Dialogue," said it is "inevitable that national attention would be focused on what critics have called the 'anti-Negro doctrine' of the LDS church."

Udall termed it a "sad irony" that the church denies "full fellowship to the Negro." Negroes are not permitted into Mormon priesthood, to which virtually all devout Mormon men and youths are ordained.

The Interior Secretary wrote that the church's founding prophet, Joseph Smith, had "strong pro-Negro leanings," and added that the LDS church later "settled for a compromise with its own ideals, based on a borrowed superstition that the Negroes are under a divine curse."

Officials at headquarters for the 2.5-million-member church in Salt Lake City declined comment.

# UDALL ENTREATS MORMONS ON RACE

## Bids Church Remove Curbs on Its Negro Members

By WALLACE TURNER  
Special to The New York Times

PALO ALTO, Calif., May 18 —A demand that the Mormon church immediately remove all restrictions on Negro members has been made by Stewart L. Udall, Secretary of the Interior.

Mr. Udall, a lifelong Mormon, is a descendant of pioneer members of the church, whose formal name is the Church of Jesus Christ of Latter-day Saints.

"This issue must be resolved —and resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips with the imperious truths of the contemporary world," Mr. Udall wrote in a letter to Dialogue, a magazine founded 18 months ago to provide avenues of discussion outside church control for devout Mormons.

The Mormons welcome persons of all races into membership, but they bar Negro members from membership in the priesthood orders to which virtually all adult male Mormons belong.

This effectively keeps Negroes from holding any position of leadership in the church, since service in the priesthood orders is the avenue for advancement. No Negro, for example, could hold the title of bishop and be the leader of a Mormon congregation. Further, Negroes are set off from the close friend-

Continued on Page 23, Column 4

THE NEW YORK TIMES, FRIDAY, MAY 19, 1967

# UDALL ENTREATS MORMONS ON RACE

Continued From Page 1, Col. 1

ships created by working together in the projects supported by the priesthood orders.

Mr. Udall's letter was not solicited and arrived as a surprise about two months ago, said Eugene England, one of two managing editors. Mr. England is on the staff at Stanford University here, as is G. Wesley Johnson, the other managing editor. The magazine is edited here and printed in Salt Lake City. It is 18 months old and has about 7,500 circulation.

The Udall statement will be printed in the letters section of the summer, 1967, issue, Mr. England said. Mr. Johnson commented that "we will probably have a lively response." There are about 2.5 million Mormons.

Mr. Udall's comments were seen among observers, sensitive

to internal strains among the Latter-day Saints as creating new problems for Gov. George Romney's campaign for the Republican Presidential nomination.

In response to frequent questions and invitations to detail his personal views, the Michigan governor, also a member of a pioneer Mormon family, has avoided any criticism of the church position on Negro participation in church affairs. He has, however, been an outspoken advocate of civil rights.

Today, asked to comment on Mr. Udall's letter, Governor Romney issued a statement in Lansing, Mich. He said Mr. Udall's opinions were "written only as an expression of his viewpoint as a member of the church." The Governor went on:

"In light of the fact that church doctrine is not determined by the attitude and expression of the individual members or the leadership, he knows, as do all other informed members of my faith, that his method of accomplishing the religious object he seeks cannot serve any useful religious purpose."

# Udall Prods Mormons To Solve Negro Issue

New York Times Service  
Republ. *Mag 14*

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# More About Udall-LDS Negro Issue

(Continued from Page 1)

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tually all other adult males Mormons belong.

This effectively bars Negroes from any position of leadership in the church, since service in the priesthood orders is the avenue for advancement. No Negro could hold the title of bishop, for example, and be the leader of a Mormon congregation.

IN HIS letter, Udall remarked on the "unaccustomed and admirable militance" with which other churches have supported Negro drives for equal rights. He said it was inevitable that his own church's doctrine on Negroes would be examined, "for the divine curse concept, which is so commonly held among our people runs counter to the great stream of modern religious and social thought."

He demanded that the issue be resolved.

"It must be resolved because we are wrong and it is past the time we should have seen the right," he wrote. "My fear is that the very character of Mormonism is being distorted and crippled by adherence to a belief and practice what denies the oneness of mankind."

UDALL recalled Mormon persecutions: "What a sad irony it is that a once outcast people, tempered for nearly a century in the fires of persecution, are one of the last to remove a bur-

den from the most persecuted people ever to live on this continent."

He said the LDS church had shown its willingness to make change and its ability to accept the sociological disruption of great doctrinal change in the 1890s by abandoning polygamy, "a practice that lay at the very heart of Mormonism."

"By comparison, the restriction now imposed on Negro fellowship is a social and institutional practice having no real sanction in essential Mormon thought," he said. "It is clearly contradictory to our most cherished spiritual and moral ideals."

UDALL recalled that his church teaches that one day the Negro members will become fully able to participate in church affairs.

"Surely that day has come," he wrote. "All around us the Negro is proving his worth when accepted into the society of free men. All around us are the signs that he needs and must have a genuine brotherhood with Mormons, Catholics, God is speaking to us now, tell us that the time is here."

# All Prods Mormons to Solve Negro Issue

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More  
About

# Udall-LDS Negro Issue

(Continued from Page 1)

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# Udall Asks LDS To Reexamine Negro Doctrine

By Wallace Turner  
New York Times Writer

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Printed in S.L.

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## Leadership Positions

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See Page B-2, Col. 2

# Udall Asks LDS Review Doctrine on Negroes

Continued From Page B-1

solved.

"It must be resolved because we are wrong and it is past the time we should have seen the right," he wrote. "My fear is that the very character of Mormonism is being distorted and crippled by adherence to a belief and practice what denies the oneness of mankind."

Udall recalled Mormon persecutions: "What a sad irony it is that a once outcast people, tempered for nearly a century in the fires of persecution, are one of the last to remove a burden from the most persecuted people ever to live on this continent."

## Doctrinal Change

He said the LDS Church had shown its willingness to make change in its ability to accept the sociological disruption of great doctrinal change in the 1890s by abandoning polygamy "a practice that lay at the very heart of Mormonism."

"By comparison, the re-

striction now imposed on Negro fellowship is a social and institutional practice having no real sanction in essential Mormon thought," he said. "It is clearly contradictory to our most cherished spiritual and moral ideals."

## Church Teachings

Udall recalled that his church teaches that one day the Negro members will become fully able to participate in church affairs.

"Surely that day has come," he wrote. "All around us the Negro is proving his worth when accepted into the society of free men. All around us are the signs that he needs and must have a genuine brotherhood with Mormons, Catholics, Methodists, and Jews. Sure speaking to us now, that the time is here

(Copyright

Three members of Presidency of the Jesus Christ of Saints said they had "ment" concerning Udall's letter in Dialogue. Contacted were P. B. Brown, Pres. Tanner and Pres. Fielding Smith.



## **Stewart Udall And The Mormon Church**

Arizona's Stewart Udall gave his fellow Mormons and the ruling hierarchy of the Church of Jesus Christ of the Latter-Day Saints, quite a jolt when he called upon them to open wide the doors of the church to Negroes. At the present time Negroes are admitted to membership, but are ineligible for advancement in the priesthood. Udall's plea is to admit them to the priesthood.

Udall had an impressive background from which to speak. The fact that he is Secretary of the Interior in the President's cabinet helps a whole lot. It is a nationwide pulpit from which to speak. What he says on such a touchy issue goes all over the nation.

This factor combines with his Mormon heritage to enable him to speak with authority. He knows that things do change in the Mormon Church. His own grandfather took on a second wife. His church had to change its belief in polygamy. And yet it has continued to grow in numbers and public respect. As one who has been raised in the church, Udall knows that someone has to speak out loudly and persistently, to initiate re-

forms in his church, as well as in the political life of his country.

That he has dared to do it in a magazine published for circulation among Mormons, indicates the editors of the magazine felt that his voice should receive at least church attention. The First Presidency and the Twelve Apostles which form the ruling hierarchy of the church, are definitely being put on the spot.

The destiny of Gov. George Romney can be affected also in his bid for election as President of his country in 1968. The chances are that no Mormon can be elected President as long as the faith he confesses excludes Negroes from its priesthood, and he does nothing to correct it. If the Council of Elders will act promptly and make the necessary reform, not only Romney but other Mormons who might aspire to be President in the future, will have the way cleared for them.

Jesus Christ, upon whom the Mormon faith is founded, recognized no kind of discrimination on the basis of color. The faith he taught is color-blind.

# Udall Airs View On Negro

Interior Secretary Stewart L. Udall, a member of The Church of Jesus Christ of Latter-day Saints, has challenged his Church's doctrine of the "divine curse" of Negroes.

Udall, in a letter to the unofficial Mormon periodical "Dialogue," said it is "inevitable that national attention would be focused on what critics have called the 'anti-Negro doctrine' of the LDS Church."

Udall termed it a "sad irony" that the Church denies "full fellowship to the Negro." Negroes are not permitted into Mormon priesthood though the Church actively seeks Negro members.

The interior secretary wrote that the church's founding Prophet, Joseph Smith, had "strong pro-Negro leaning," and added that the Church later "settled for a compromise with its own ideals based on a borrowed superstition that the Negroes are under a divine curse."

"Every Mormon knows that his church teaches that the day will come when the Negro will be given full fellowship. Surely that day has come," Udall continued.

"Dialogue" is edited at Palo Alto, Calif., but is printed in Salt Lake City. It is written by Church members, but has no official Church sanction.

Officials at headquarters for the 2.5 million-member church in Salt Lake City declined comment.

The office of Gov. George Romney of Michigan was asked for comment because of the possible effect of the Udall statement on the governor's undeclared candidacy for the Republican nomination as President.

However, the governor was flying to Des Moines, Iowa, and could not be reached for comment. In the past he has repeatedly pointed out that Church doctrine is not determined by the attitude or expression of the individual members.

# Udall Urges Mormons to End Negro Bias

## Interior Secretary Challenges Church to Admit Race to Full Membership

PALO ALTO (UPI)—Interior Secretary Stewart L. Udall has challenged the Church of Jesus Christ of Latter-day Saints to end its discrimination against Negroes by admitting them to full membership.

"The restriction now imposed on Negro fellowship has no real sanction in essential Mormon thought," Udall, a lifelong member, said in a letter to Dialogue, a magazine for Mormons edited by two Stanford University staff members.

The church allows Negroes to become members, but bars them from membership in the priesthood, to which nearly all Mormon men and teen-age boys belong. Only members of the priesthood may hold leadership posts, even on the local level.

### Believed Cursed

Mormons believe Negroes are cursed by God for their activities in a previous existence.

The Mormon attitude toward the Negro has political ramifications because of the potential Presidential candidacy of Michigan Gov. George Romney, a member of the faith.

In Lansing, Mich., Romney said Udall's call for a change in church policy "cannot serve any useful religious service."

Romney stuck by his position that Mormon doctrine is not determined by the church's membership.

The governor said in a statement issued by his office that Udall's article in Dialogue and a letter said

President David McKay of the church were written "only as an expression of his viewpoint as a member of the church.

"In light of the fact that church doctrine is not determined by the attitude and expression of the individual members or the leadership, he knows as do all other informed members of the faith that his method of accomplishing the religious objective he seeks cannot serve any useful religious service."

Romney has insisted the Mormon doctrine should not be a factor in his political future because he did not draw it up and, under the doctrine, had no role in trying to change it.

### Calls for Courage

Earlier Romney had said "if my church prevented me in any way from dedicating myself to the removal of social injustice and racial discrimination, I would not belong to it. But such is not the case."

Udall called on the present leadership of the LDS church to show the same "genuine courage" displayed by 19th century Mormon leaders when they renounced the doc-

trine of polygamy.

"Every Mormon knows that his church teaches that the day will come when the Negro will be given full fellowship," Udall wrote. "Surely that day has come. All around us the Negro is proving his worth when accepted into the society of free men . . . surely God is speaking to us now, telling us that the time is here."

The interior secretary, whose grandparents were among the Mormons who settled northern Arizona, said, "The divine curse concept which is so commonly held among our people runs counter to the great stream of modern religious and social thought."

### Warns of Scrutiny

He warned that the church's position would undergo increasing scrutiny and said the issue must be resolved—"resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips with the imperious truths of the contemporary world.

"It must be resolved not because we desire to conform, or because we want to atone for an affront to a whole race. It must be resolved because we are wrong and it is past the time when we should have seen the right.

"We violate the rights and dignity of our Negro brothers, and for this we bear a measure of guilt;

but surely we harm ourselves even more."

G. Wesley Johnson, one of Dialogue's managing editors, said the letter had arrived unsolicited from Udall. It was released

Thursday.

The quarterly has a circulation of 7,500 and has published five previous issues. It has no connection with the LDS church.

# Romney vs. Udall on Negro Bias

MAY 26 1967

Lansing, Mich.

Governor George Romney said yesterday that Interior Secretary Stewart Udall's criticism of Mormon racial doctrines "cannot serve any useful religious purpose."

Udall's statement came in a letter to Dialogue, which is a magazine published in Palo Alto, Calif., that provides a forum free of control by the Church of Jesus Christ of Latter-Day Saints.

Udall, member of a pioneer Mormon family, demanded that his church re-

solve its stand on Negroes and allow them full membership.

Mormons welcome all races but withhold from Negroes membership in the priesthood orders to which virtually all other adult males belong.

The church says the edict can be changed only if David O. McKay, president of the church, experiences "a divine revelation."

In answer to Udall's view, Romney issued a statement which said:

"In the light of the fact that church doctrine is not determined by the attitude and expression of the individual members or the leadership, he knows, as do all other informed members of my faith, that this method of accomplishing the religious object he seeks cannot serve any useful religious purpose."

*Our Correspondent*

# California Intermountain NEWS

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THURSDAY, MAY 25, 1967

Doings . . .



by NED REDDING, SR.

Look, Your Honor, and  
you shall see,  
How close that  
Motorist was driving  
ahead of me!

**NEW PROPHET . . .** Behold a new prophet has appeared in the person of Interior Secretary Stewart L. Udall, who wrote an unsolicited letter to *Dialogue* proclaiming that "Every Mormon knows that his church teaches that the day will come when the Negro will be given full fellowship. Surely that day has come. All around us the Negro is proving his worth when accepted into the society of free men." His words "surely that day has come, coupled with his other words in the letter, "surely God is speaking to us now, telling us that the time is here," cause us to wonder if the secretary hasn't placed himself into the category of an unsolicited oracle as well as unsolicited correspondent . . . He says the "divine curse concept which is so commonly held among our people runs counter to the great stream of modern religious and social thought." Continuing he says the "issue must be resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips with the imperious truths of the contemporary world," adding that it must be resolved but "not because we desire to conform." Yet it is clearly evident that conformity is an important factor with him. Else why his dedicated concern over doctrine running counter to the "great stream of modern religious and social thought." It is a politicians nature to be all

things to all people. No politician runs counter to the "great stream." Statesmen often do. When God the Father and His Son Jesus Christ appeared to the Prophet Joseph Smith in America 1820, it was counter to all religious and social thought. It is still counter to the great stream. Take this and all other incidents relative to the "restoration of all things" out of the Mormon Church, plus perhaps, the removal of tithe paying, and see how fast the Secretary's desires could be fulfilled. But Mormonism would be only a hollow shell among shells.

**FAST SWITCH . . .** Udall turns from a self-styled oracle to that of an outright adversary, when he says the issue must be resolved "not because we want to atone for an affront to a whole race," but it must be "resolved because we are wrong and it is past the time when we should have seen the right" . . . At the outset the Secretary lays a false foundation for the premise of his letter, when he writes that the "restriction now imposed on Negro fellowship has no real sanc-

## DOINGS

(Continued from Page 1)  
tion in essential Mormon thought." A demagogic devise to build a straw man only to knock it down.

**FOUNDATION NECESSARY . . .** No one can understand the Mormon position on the Negro and the Priesthood without knowing something about the life before this earth life. To fully understand it, he must also have a knowledge of the Mormon Restoration Story and a testimony to its authenticity. With such a solid base we recommend reading Prophet David O. McKay's letter Nov. 3, 1947 to John E. Denhalter, a student at the University of Utah. Reprinted twice in the California Intermountain News, the most recent edition being Dec. 19, 1966, reprints of which are available by sending a self addressed stamped envelope to the News; also the letter is published in the book, "Mormonism and the Negro."

**ESSENTIAL THOUGHT . . .**  
From the ordained Prophet of

this day "essential Mormon thought" on the subject is masterfully established as having its beginning before the foundations of the earth were laid. Pinpointing a group of Abraham's posterity-to-be and before them the Patriarchal line-to-be, the Lord said: "These I will make my rulers . . . Abraham, thou art one of them, thou wast chosen before thou wast born." (Abraham 3:25). Which corresponds with Paul's understanding of a pre-earth life determination when he told the Athenians (Acts 17:26) God had "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation. The Lord identifies those spirits from among the rest of the spirits now residing as mortals in this earth life, when He said: (Deut-7-6-8) "For thou art an holy people unto the Lord thy God; the Lord hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." The Lord tells Moses they were chosen because of his love and because "he would keep the oath which he had sworn un-

to their fathers." Abraham was one of the fathers, for the Lord here was speaking about the House of Israel, direct descendants of Abraham. The House of Israel includes not the Jewish people alone, as many suppose, but all twelve tribes including the Mormons, most of whom come through Ephraim, son of Joseph, son of Jacob (Israel).

**PRIESTHOOD ORDINATION . . .** Every Prophet was ordained by God Himself before he came to earth as Jeremiah the Prophet states, under inspiration (Jer 1:4-5): Then the word of the Lord came unto me saying: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Paul talks about two Priesthoods, the Levitical, also known as the Aaronic Priesthood, and the Melchizedek Priesthood (Hebrews chapters 5, 6 and 7). He understood about oaths, promises, and the eternal and "unchangeable priesthood." It is this Priesthood which is the

power vested in the Lord's "rulers", executive staff, leadership, "special people."

**NO ENVY, NO JEALOUSY . . .** Prophet McKay said in his letter that by the "operation of some eternal law with which man is yet unfamiliar, spirits came through parentages for which they are worthy . . . there could exist no feeling of envy or of jealousy among the other spirits, for those who were 'good and great' were but receiving their just reward" . . . The Priesthood came through the Patriarchal line from Adam to Noah and from Shem (through the flood) to Abraham, Isaac and Israel (Jacob).

**MARK OF PROTECTION . . .** Cain slew Abel and the Lord said, "Now art thou cursed from the earth . . . when thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." After hearing a plea from Cain, the Lord said, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the Lord set a mark upon Cain, lest any finding him should kill him. (Gen. 4:11, 15). In the original Genesis, Moses 7:7-8, Pearl of Great Price, Enoch is being shown and told events of history of which one event talks of the people of Canaan whose land "shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan, for behold the Lord shall curse the land with much heat and the barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were dispised among all people." And in verse 22 Enoch beheld the "residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them."

**"RIGHT OF PRIESTHOOD . . .** In the Book of Abraham, chapter (1:21-27), Abraham tells of a grandson of Noah through the loins of Ham who "was a partaker of the blood of the Canaanites by birth" . . . and "from Ham sprang that race which preserved the curse in the land," by which the grandson "could not have the right of Priesthood." Genesis in the Bible gives a hint of such action when Noah said of Canaan,

a son of Ham: "Cursed be Canaan a servant of servants shall he be unto his brethren."

**FOUNDED NATIONS . . .** Ham had four sons, Cush, Mizraim, Phut and Canaan (Gen. 10:6). A daughter, Egyptus, discovered Egypt and settled her sons on it, the eldest becoming Pharaoh of the first government. This is the grandson through Ham's daughter who could not have the Priesthood and was a partaker of the blood of the Canaanites. Ham's wife was also named Egyptus, "which in Chaldean signifies Egypt which signifies that which is forbidden. (Abr. 3:23-25). Cush gave his name to what we know today as Ethiopia, while Mizraim is the common name for Egypt. Phut signifies Libya; and Canaan gave his name, first to the maritime plains of Palestine and later to all the land west of Jordan River . . . For a further treatment of early Egypt and the switch from the seed of Ham to the Hyksos Kings of the seed of Shem (Abrahamic line) in which dynasty Joseph becomes Prime Minister and marries a royal princess, whereby they become parents of Manasseh and Ephraim, see two excellent articles, one by Elder Joseph Fielding Smith, Improvement Era Vol. 24 Dec. 1920 and one by E. Cecil McGavin, Era Vol. 30, Feb. 1927.

**DISCRIMINATION . . .** The Lord owes nothing to anyone. Rather, we owe him much more than we will ever be able to repay. Those called to Priesthood Leadership need have no one apologize for it—within or without the Church. Selection was not based on bias nor discrimination but upon individual merit, just as surely as will the outcome of this earth-life be judged upon individual achievements. **Designation** resulting from an earned right is not discrimination, the late Henry D. Moyle said. As mentioned at the outset, the key to understanding the right of Priesthood rests upon the knowledge that the roots were firmly set long before earth-life began.

**RESPONSIBILITY . . .** The grave responsibility of bearing the Priesthood can not be over-stressed. It is not a fun game. The Prophet Joseph Smith spent six months in a Missouri jail. While there he received these words on Priesthood: "That the rights of the priesthood are inseparably connected with the

powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true: but when we undertake to cover our sins, or to gratify our pride, our vain ambitions, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as

they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile — Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (DC 121:36-46)

# RELIGION

## Mormons and Negroes

"I would not want you to believe that we bear any animosity toward the Negro. Darkies are wonderful people and they have their place in our church."

Thus spoke Joseph Fielding Smith, second-ranking Mormon and President of the 12 Apostles, the board which controls the activities of the Church of the Latter Day Saints all over the world.

Smith was talking about the Mormon policy which forbids Negroes from joining

the "priesthood," to which almost all adult male Mormons belong. Negroes can only be "members" of the church.

Justification for this policy was based on "The Book of Moses" in the Mormon Bible. Chapter 7, Verse 22 reads: "For the seed of Cain were black and had not place among them." Thus, black skin was seen as the evidence of the curse of God.

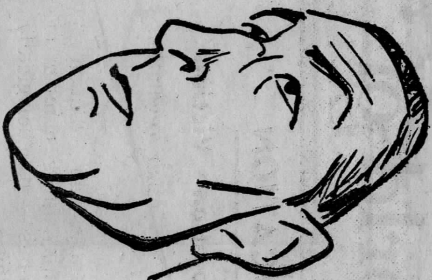
There have been other, more modern explanations of the doctrine. Reasoned Mormon professor John J. Stewart just last year: "It is not possible to see an act of mercy on the part of God in not having the Negro bear the Priesthood in this world, in view of his living under the

curse of black skin and other Negroid features. . . . With the social prejudice against him, imagine the obstacles that the Negro would encounter in attempting to exercise his priesthood."

Lately, however, the question of Negroes in the Mormon church had moved into the political arena.

### Rights Record

Michigan Governor George Romney, a front-running candidate for the Republican presidential nomination — and a Mormon — had repeatedly refused to discuss his church's stand. There was nothing in Mormon teaching, he said, which prevented him from fighting racial discrimination — "If there were, I



STEWART UDALL  
A call for change

would not belong to it," Romney pointed to his civil rights record in his home

*Sunday, May 28, 1967*

state, and to his refusal to support Barry Goldwater in 1964 because of the watered-down civil rights plank in the GOP platform.

In spite of his attempts to shunt it aside, however, the issue would not leave Romney alone.

Last weekend Secretary of the Interior Stewart Udall, also a Mormon, demanded that his church "resolve" the issue of Negro participation in the priesthood.

"The restriction now imposed on Negro fellowship" wrote Udall, "has no real sanction in essential Mormon thought." The demand was part of an article by Udall in *Dialogue*, an independent Mormon magazine published

to provide discussion free of church control.

### Divine Revelation

Romney was quick to respond to Udall's remarks: "In light of the fact that church doctrine is not determined by the attitude and expression of the individual members or the leadership, he knows, as do all other members of my faith, that this method of accomplishing the religious object he seeks cannot serve any useful religious purpose."

Romney was referring to the fact that church doctrine could be changed in only one way: If a divine revelation came to the church's leader, 92-year-old arch-conservative David O. McKay.



# LDS Meet Points to Change

SALT LAKE CITY (AP)—A top Mormon leader summoned his church yesterday to overcome prejudices and conceits and “continue our search for truth.”

Hugh B. Brown, first counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints, also emphasized rights of minority dissent.

He told a colorful opening general session of the 2.6-million members denomination's annual youth conference:

**“WE MUST** be prepared to meet the challenges which will inevitably come, and with open and discriminating minds continue our search for truth.

“We must dethrone our prejudices, cancel our conceit and with humility continue the quest which will involve new appraisals of values.”

The thesis carried a note similar to the openness to change pointed up at Roman

Catholicism's second Vatican Council, and it also expressed a basic Mormon tenet of the continuity of divinely revealed truth.

**“CHANGE,** which alone is permanent, calls for reviewing of past decisions and bases upon which they were founded,” Brown said.

He did not touch directly on the church's controversial rule barring Negroes from its priesthood, but he said the American charter of rights sets forth “what men must have in order to function fully and freely as men.” He added:

**“THE** essence of democracy is the dignity of man. Our democracy presupposes the right of every minority, even of only one person, to differ with the opinions of the majority.”

The gathering marked the formal opening of a three-day presentation of the varied, extensive program of the church's youth arm, its Mutual Improvement Association.



# RELIGION

## Mormon Doctrine

# Romney Ducks A Racial Issue

By Lester Kinsolving  
Religion Correspondent

When, in 1960, Senator John F. Kennedy made a special visit to the Houston, Texas, Ministerial Association (all Protestant), the encounter was regarded as one of the most significant incidents of his presidential campaign.

Mr. Kennedy's forthright answers to all of the ministers questions generally are considered to have been a major factor in dispelling the suspicions of a number of Protestants that somehow a Catholic President might be subservient to the Papacy.

A recent news dispatch reports that former Republican Party Chairman Leonard Hall is preparing to distribute 250,000 color brochures extolling Michigan Governor George Romney as "a winning Republican." Leaders of the Romney-for-President clubs which are already active in four states might recall that Mr. Kennedy was a "winning Democrat" — in his home State of Massachusetts. Yet his election to the Presidency of the United States — by the narrowest margin in history — might never have been won had he not forthrightly faced the white-hot religious issue.

### FACT OF LIFE

Two of Governor Romney's fellow Mormons seem to have recognized this fact of political life: Secretary of the Interior Stewart Udall — and Mrs. George Romney.

Secretary Udall, a member of a pioneer Mormon family in Arizona, recently issued a demand that the L.D.S. Church eliminate its "restrictions now imposed on Negro fellowship, which has no real sanction in essential Mormon thought."

The restrictions to which the Cabinet member referred are the prohibitions which

deny Negro Mormons the right to become either priests or bishops.

Replied Romney to the Udall demand: "In the light of the fact that Church doctrine is not determined by the attitude and individual expression of the membership and the leadership . . . his method . . . cannot serve any useful purpose."

### RESIGNATION

This rebuke of Democrat Udall by the G. O. P. presidential hopeful took place at almost exactly the same time that Mrs. George Romney announced her resignation from a private women's club in Detroit, which she charged with racial discrimination. This inevitably raised the question as to whether Mrs. Romney would take the same action towards her racially discriminating church.

This writer has tried to reach either Governor or Mrs. Romney for an answer to this question. The only available commentary was provided by a Lansing press officer named Charles Harmon. He refused to discuss the question, contending that "You're talking about two different points . . . Inasmuch as I am not a member of the Governor's church, I can only say that his statement is a reply to a religious matter within the church."

### 'REVELATION'

A great many Americans — including Udall — will disagree that this issue can be swept under the rug as a merely internal problem of one denomination. Among these is Negro author Louis Lomax who has predicted that:

"If Romney gets the nomination at 10 p.m. — we'll have a Divine Revelation by midnight!"

Lomax's Revelation reference applies to the only means whereby the L.D.S. Church can revise its racist doctrine: a Divine Revelation to David O. McKay, the 93-year-old President of the Church of Jesus Christ of Latter Day Saints.

There appears to be little hope that President McKay will change his written pronouncement that "Negroes are not entitled to the full blessings of the Gospel."

### REACTION

Governor Romney's reaction to this and similar statements of other L.D.S. Presidents such as Joseph Smith, Brigham Young and Wilford Woodruff, is to attempt to circumvent the issue by pointing to his own support of civil rights. Yet a growing number of Americans feel that Romney's projected image of sincerity will begin to approximate reality only when he is willing to join fellow Mormons like Udall in protesting such racial discrimination within his church.

### **Romney and Negroes**

Editor — I was interested in Lester Kinsolving's column of June 22, "Romney Ducks a Racial Issue." When Romney said that (Secretary of the Interior) Stewart Udall's public letter demanding membership equality for Negroes in the Mormon Church could serve no useful religious purpose, he was speaking as an orthodox Mormon appalled at what he considered a flagrant violation of church rules by Udall. In the Mormon Church, guidance, believed to be inspired, always comes from the top; it never originates from the membership.

I am sure Udall was right in stating that there was no real doctrine prohibiting colored people from holding the priesthood. What is not generally understood is that much is done in the church because of policy, not doctrine. The entire welfare effort for which the Mormons are so well known has no doctrinal basis.

My father was just one of many who exhorted the people to eat no pork, raise no pigs, have nothing to do with swine. Yet today, a popular item for a church supper is roast ham. Pork was not evil in my father's day because of revelation; it was a matter of policy to avoid it. Times changed and so did the Mormon attitude toward pork. No revelation was required. The Lord doesn't have to speak for policy to change, just the leadership.

As both a Mormon and a Republican, I cannot see how Romney will ever get the Presidential nomination before the Mormon policy toward the Negro is changed.

SAMUEL W. TAYLOR  
Redwood City.

# RELIGION

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A great many Americans — including Udall — will disagree that this issue can be swept under the rug as a merely internal problem of one denomination. Among these is Negro author Louis Lomax who has predicted that:

"If Romney gets the nomination at 10 p.m. — we'll have a Divine Revelation by midnight!"

Lomax's Revelation reference applies to the only means whereby the L.D.S. Church can revise its racist doctrine: a Divine Revelation to David O. McKay, the 93-year-old President of the Church of Jesus Christ of Latter Day Saints.

There appears to be little hope that President McKay will change his written pronouncement that "Negroes are not entitled to the full blessings of the Gospel."

### REACTION

Governor Romney's reaction to this and similar statements of other L.D.S. Presidents such as Joseph Smith, Brigham Young and Wilford Woodruff, is to attempt to circumvent the issue by pointing to his own support of civil rights. Yet a growing number of Americans feel that Romney's projected image of sincerity will begin to approximate reality only when he is willing to join fellow Mormons like Udall in protesting such racial discrimination within his church.

# THE PRESS

## NEWSPAPERS

### Stern Mormon View

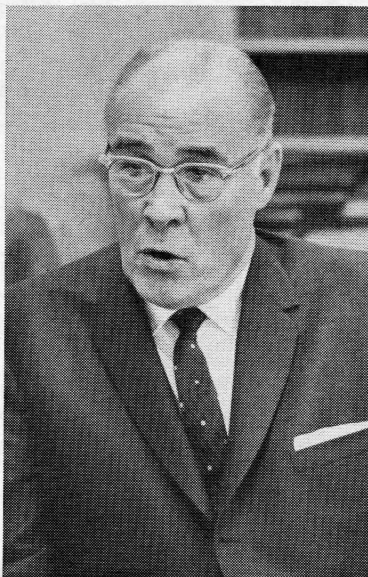
"Americans have never been so over-committed in foreign entanglements," thundered a recent editorial in the *Deseret News*. "Never have their natural resources been so extravagantly used, never has the national deficit been so great except in times of all-out war, never have taxes been higher, inflation more out of hand; never has youth faced a more uncertain future, never have there been heavier encroachments on personal liberty by an all-powerful federal government, never has crime been more ugly and broad, never the air more polluted, food, clothing more expensive—ad infinitum."

So the voice of Mormonism characterizes the American scene from Salt Lake City. Deeply concerned with U.S. morals, the *Deseret News* (circ. 90,224) finds them slipping everywhere—toward permissiveness, collectivism and individual irresponsibility.

**The Church Comes First.** Owned by the church, the *News* is closely supervised by the church. Three of its nine-man board of directors belong to the Council of the Twelve Apostles, the church's governing body. Most of its editorial staffers are Mormons; some are summoned from their jobs to go on missions, and they never refuse. The paper accepts no ads for alcoholic beverages, cigarettes or even coffee—unless it is part of a general grocery ad. Staffers are not allowed to smoke in news offices. "It is church property: sacred," says Managing Editor Theron Liddle.

The *News* relies almost entirely on the wire services for national and international coverage; it devotes its energies to local news and to church events. A banner headline once read: BEWARE OF EVIL, CHURCH TOLD. Despite its firmly conservative political views, the *News* never endorses a political candidate for local or national office. "We don't believe religion and politics mix," says Editor William Smart. George Romney, however, could present the paper with a dilemma. The first Mormon to be actively considered for the presidency, Romney also faithfully articulates the Mormon moral outlook. If he won the Republican nomination, the editors concede that they might break precedent and support him.

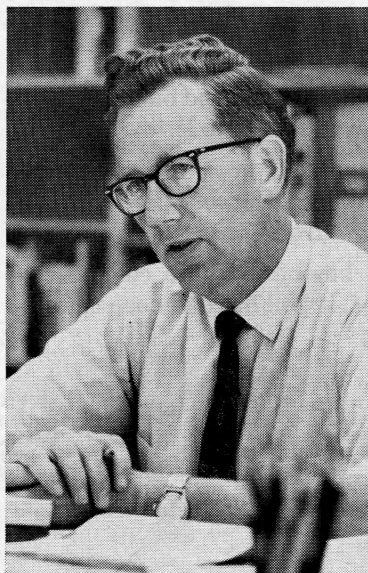
The *News* was founded in 1850, three years after Brigham Young and his followers arrived in Salt Lake Valley. According to the *Book of Mormon*, the word *deseret* means honeybee. For a while the *News* had Salt Lake City pretty much to itself. But in 1870, the *Tribune* was started to "oppose the undue exercise of priestly authority." Under the ownership of a wealthy Roman Catholic family named Kearns,



PUBLISHER HAWKES  
*Banners on evil.*

the *Tribune* eventually surpassed the *News* because of its more comprehensive coverage; it also made light of Mormon officialdom. The church pumped considerable cash into the paper so that it could compete. In 1952 both papers grew weary of battle and combined their advertising and business departments while they remained separate editorially.

**Forbidden Fruits.** Today, the quarrels of the past have been set aside, and both papers enjoy healthy profits. Not only does the *Tribune* (circ. 109,738) no longer needle Mormons; it also carries a lot of Mormon news. Some people feel the papers get along a little too well. For one thing, advertisers must pay 75% of the papers' combined rate to place an ad in one paper. Beer and



EDITOR SMART  
*Dilemma over George.*

cigarette advertisers feel that this discriminates against them, since they are not allowed to place ads in the *News*. Ironically, the *News* then benefits from the forbidden ads since it splits revenue fifty-fifty with the *Tribune*.

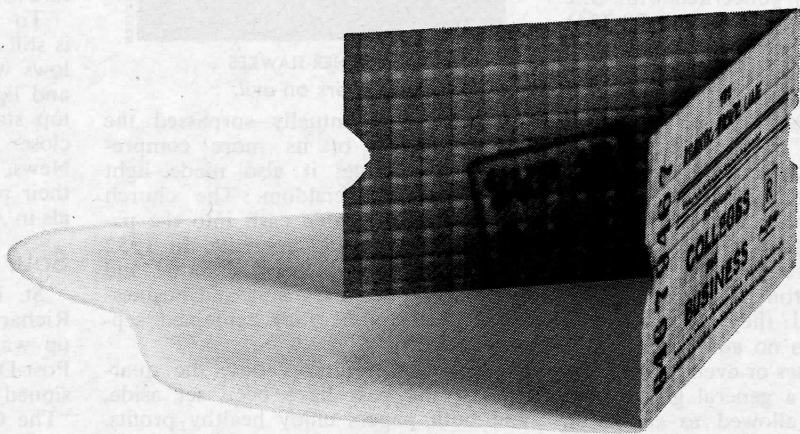
The *News* is not totally oblivious to a changing world. One of the reasons Publisher E. Earl Hawkes left the Hearst papers for the *News* in 1964 was a promise that he would not have to put out a "church house organ." Indeed, the *News* is sometimes at odds with conventional Mormon opinion. The paper got a lot of criticism when it ran a story about Interior Secretary Stewart Udall's criticism of the church position that Negroes are the descendants of Cain and hence ineligible for the priesthood. Himself a Mormon, Udall argued that Founder Joseph Smith held no such view. According to Udall, it was promulgated at a later date when the church "settled for a compromise with its own ideals."

To Utah's non-Mormons, the *News* is still unrealistically rigid. "If those fellows would just sit back, have a drink and light up a big black cigar," says a top state Democrat, "maybe they'd be closer to human." To the editors of the *News*, that sort of statement just proves their point about the low state of morals in America.

### Sour Notes in St. Louis

St. Louis *Globe-Democrat* Publisher Richard Amberg is always dreaming up ways to get the jump on the rival *Post-Dispatch*. Recently, he commissioned the *Globe-Democrat March*. "The *Globe-Democrat* is a strong, militant, patriotic paper," he explained, "and I thought a march would be in character." At its première in a park concert performed by the Laclede Gas Co. band, Composer Alfonso D'Artega likened the "smooth and elegant theme" to the "editorial, society and Sunday-magazine sections of the newspaper." The paper pronounced the piece a hit: "When it was over—all too quickly, it seemed—Mr. D'Artega turned to face applause that left no doubt as to the acceptance of his creation."

Neither paper's music critic reviewed the creation, which band members called "a nice high school march." But the *Post-Dispatch* could not resist an editorial comment. The *Globe-Democrat March*, it said, "is reported to have three themes, one spirited, one elegant, and one blues—the blues expressing, no doubt, the melancholy of running second in a two-horse race." Besides, said the P-D, it had scooped the *Globe* by 76 years—Composer Louis Stockigt's *Post-Dispatch March* was first played at the St. Louis Exposition in 1891. Gushed the P-D at the time: "The members of the band overwhelmed the composer with congratulations. They pronounced his music as bright and catchy as the newspaper in whose honor it was composed."



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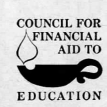
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# Race Discrimination Becoming Hot Issue in Mormon Church

## Udall Among Members Attacking Position at Time When Question Could Have Bearing on American Politics

BY DAN L. THRAPP  
Times Religion Editor

The deeply rooted Mormon attitude apparently discriminating against Negroes because of their race is becoming a burning issue in that church — and beyond the church.

To many Mormons and non-Mormons it seems that the issue may bring some modification of church teachings in the fairly near future. But these will not come easily.

And because of the possibility of Mormon George Romney's candidacy for the Republican nomination for President, the attitude has become a matter of moment in American politics.

### 'Uncracked Fortress'

The increasing heat of racial pressures in the country has brought it into focus as one of the few uncracked fortresses of discrimination.

Prominent members of the Church of Jesus Christ of Latter-day Saints have attacked it.

Interior Secretary Stewart L. Udall, a Democrat, has urged his church to alter its traditional position.

"Every Mormon knows that his church teaches that the day will come when the Negro will be given full fellowship," he wrote in an article for Dialogue. "Surely the day has come."

Dialogue, with a circulation of about 7,500, is a periodical edited at Palo Alto by members of the church, but published at Salt Lake City. It has no official church sanction.

"Surely God is speaking to us now,

telling us that the time is here" to bring the Negro into full fellowship, wrote Udall.

"We are going to be crippled on this shoal, if we fail to correct it," warned Capt. DeVere Baker, 50, master of a series of ocean-going rafts named Lehi with which he has sought to demonstrate Mormon theories of the early migrations of man.

"The Negro question is causing turmoil among Mormon liberals," reported one of the liberals. "There are surprising numbers of them in the church, and they are becoming increasingly restless with the LDS Church's failure to change its stand."

From other sources it is less clear that "liberals" in the church are so very numerous.

### Apathetic Majority

With respect to the Negro question, there probably is a small conservative element adamantly opposed to any change, a small liberal contingent which desires a complete revolution in church thinking and teaching now, and the vast majority of Mormons who are apathetic on the question or will go in any direction their leaders point.

The LDS Church admits Negro members, but they are few—estimated to number no more than 5,000 in a church that counts 2.5 million members.

But if the Negro is accepted into membership, he is denied the priesthood, which is open to every other qualified Mormon on earth, whether

Please Turn to Page 3, Section B

# Racial Discrimination

## Hot Issue for Mormons

Continued from Pg. 1, Sec. A

he be a blue-eyed, blond Swede or a coal-black Fiji Islander.

The Mormon priesthood is not similar to that in some other churches, such as the Roman Catholic or Episcopal.

Male Mormons, other than Negroes, become members of the Aaronic priesthood at 12 and of the Melchizedek priesthood at about 18.

Negroes, being barred from the priesthood, are presumably also barred from the upper reaches of the Celestial Paradise. They are not allowed to seal their marriages for eternity, as other Mormons are. They are limited in the role they may take in management of the church's temporal affairs.

Most Mormons hold that these disabilities are God's responsibility, not that of the church. In good time, they feel, God will remove these restrictions from the Negro race.

But He hasn't done it yet, they maintain.

The origin of the church's position on the Negro apparently stems from a simple phrase in one of the church's accepted books, but in Mormon theology it is much more complicated than that.

### Saga Well-Known

The saga of the start of the restored LDS Church, through the revelations and translations of Prophet Joseph Smith, is well-known. Smith's most famous work, the Book of Mormon, is accepted as a cornerstone of the church today.

But he produced other writings, as well, most of them also accepted by the church as authoritative. Among these is a work called the Pearl of Great Price.

It includes a Book of Abraham. In its first chapter it says that a king of Egypt "was from the loins of Ham," who, according to Gen. xi, 25-27, was cursed.

Ham's descendants bore, as signs of that curse, the black skin and features of a Negro, because Ham had married Egyptus, a Negro woman who had carried the mark of Cain. This mark was placed on Cain because Cain, according to Genesis, had slain his brother, Abel.

### Lineage Traced

According to the Book of Abraham, the first ruler of Egypt was Pharaoh, a descendant of Ham and Egyptus. It continues:

"Pharaoh, being a righteous man, established his kingdom and judges his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the

earth, and with the blessings of wisdom, but cursed him as pertaining to the priesthood."

It is on the last phrase of this passage that the present attitude of the LDS Church toward the Negro is based.

The passage apparently conflicts with one in the Book of Mormon itself, which Joseph Smith had translated earlier. In 2 Nephi, 26, it says:

"For none of these iniquities come of the Lord; for He doeth that which is good among the children of men; and He doeth nothing save it be plain unto the children of men; and He inviteth them all to come unto Him and partake of His goodness; and He denieth none that come unto Him, black and white, bond and free, male and female; and He remembereth the heathen; and all are alike unto God, both Jew and Gentile."

### Past Recalled

The Mormon Church has had Negro members who held the full priesthood in the past century. One, Elijah Abel, was a full member for 50 years. Perhaps there were others. But there are none today.

No change could be made in LDS doctrine without the approval of the president, David O. McKay, 94, whose position on the matter is conservative and unlikely to change in his lifetime. He is in failing health.

In October, 1947, he stated his views in a lengthy letter to John E. Denhalter, a student at the University of Utah who had questioned him about the matter.

This letter was reprinted last Dec. 29 by the California Intermountain News, the Southern California Mormon weekly, and remains the best statement of the position of the church.

President McKay conceded that the question was "perplexing."

### 'Eternal Plan'

"I know of no scriptural basis for denying the priesthood to Negroes other than one verse in the Book of Abraham," he

said. "However, I believe . . . that the real reason dates back to our pre-existent life."

If, he said, God is "responsible for the conditions of the Negro in his relationship to the church" God also is just and His action "may have been entirely in keeping with the eternal plan of salvation for all the children of God."

He said, "the seeming discrimination by the church toward the Negro is not something which originated with man, but goes back into the beginning with God."

President McKay, after a lengthy theological discussion of the possible rea-

sons for God's action, said:

"Some time in God's eternal plan, the Negro will be given the right to hold the priesthood."

Many Mormons feel that now is the time.

The understanding that the apparent discrimination against Negroes is based upon the action of God and not of man is no doubt reassuring to many, though others may feel that this is no final answer.

#### Statement Hit

Among them would be Secretary Udall, Capt. Baker, and others.

Romney, governor of Michigan, said that Udall's statement "cannot serve any useful religious service," although he would perhaps not deny that a change in the church's official position might be beneficial politically for his possible candidacy.

Romney said that his church's position has not impeded his own working for social justice in Michigan, but he must be aware that not only his works, but Negro voters' concepts of his beliefs as reflected by his church, have political meaning.

Romney has said that "if my church prevented me in any way from dedicating myself to the removal of social injustice and racial discrimination, I would not belong to it.

"But such is not the case."

The governor stressed that Mormon doctrine is not determined by the church's membership and that Udall's comments were "only an expression of his viewpoint as a member of the church."

Udall wrote, "The divine curse concept which is so commonly held among our people runs counter to the great stream of modern religious and social thought."

He said the issue must be resolved "not because we desire to conform, or because we want to atone for an affront to a whole race. It must be resolved because we are wrong and it is past the time when we should have seen the right.

"We violate the rights and dignity of our Negro brothers, and for this we bear a measure of guilt; but surely we harm ourselves even more."

Capt. Baker has been even more outspoken, in interviews, on television programs, and elsewhere.

As he has become something of a Mormon hero through his remarkable voyages and obviously loyal commitment to LDS beliefs, his expressions on the Negro question carry considerable weight.

"Even if the ban is valid, in the Pearl of Great Price," he said, "it applies, by its very wording, to 'Egyptians,' and not to the entire black race.

"We are being irreparably damaged by it. Instead of something beautiful and poetic, this teaching is hung up on a thing as evil as race prejudice."

He acknowledged the authority of the Pearl of Great Price, along with that of the Book of Mormon and the Doctrine and Covenants, but warned that they must not be misinterpreted.

Baker believes that Joseph Smith was not

prejudiced against the Negro, but that prejudice seeped into teachings of the faith in Utah, when Brigham Young was the church leader.

"Many of the people coming into Utah in 1846 and thereafter were from border areas and southern states and they brought

*\* Los Angeles Times 3*  
SUN., AUG. 27, 1967—Sec. B

with them their prejudices and hates," he said.

"That this doctrine should have become part of my church is strange, strange, strange. It has done it great damage."



# New Disputes on Rights Embroil Both Romneys

The Presidential hopes of Michigan Gov. Romney have taken a strange roller coaster rise and plunge over the civil rights issue.

Yesterday, the Governor's wife resigned from the Women's City Club of Detroit because of charges that it has a discrimination policy against Negroes.

At the same time, Romney's own stand on civil rights became more clouded as he refused to endorse a demand by Stewart Udall, Secretary of the Interior, that the Mormon Church remove all restrictions against Negro members.

Both Romney, a Republican,

and Udall, a Democrat are lifelong Mormons and descendants of pioneer members of the church, known officially as the Church of Jesus Christ of the Latter-Day Saints.

In a letter to the Mormon magazine Dialogue, Udall wrote, "This issue must be resolved—and resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips

with the emperious truths of the contemporary world."

Romney issued a statement on the letter critical of the Secretary.

In light of the fact that church doctrine is not determined by the attitude and expression of the individual members or the leadership, he [Udall] knows, as do all others of my faith, that his method of accomplishing the religious object he seeks cannot serve any useful religious purpose," Romney said.

Romney has been an outspoken supporter of civil rights, but has avoided any criticism of his church's position.

The Mormon Church permits Negroes as members but effectively keeps them from attaining any rank in the church by barring them from priesthood orders.

In her letter of resignation from the club, Mrs. Romney said, "I want to make it known that I am not protesting anything other than allowing members to bring their guests without qualification."

A recent newspaper story had charged that the club bars Negro women from membership as well as from the second-floor lounge and the dining room.

"This to me is unthinkable," Mrs. Romney said. "I have just learned of the policy. I wouldn't have joined if I knew."

Mrs. Gaylord Todd, the club's president, admitted there were no Negro members but said that Negro guests had been entertained.

# Mrs. Romney Backs Mormons In Their Teachings on Negroes

Mrs. Lenore Lafount Romney, the wife of Gov. George Romney of Michigan, has expressed anger at critics of the Mormon attitude on Negroes. The Governor is a leader of the Church of Jesus Christ of Latter-day Saints.

"If my church taught me anything other than that the Negro is equal in every way to any other person, I could not accept it," Mrs. Romney said in an interview in the current issue of *Look* magazine.

Governor Romney's membership in a church that does not allow Negroes to become priests has been cited as an obstacle to his chances of winning the Republican Presidential nomination in 1968.

Mrs. Romney, a former Hollywood actress who has taught Sunday classes in a Mormon church for 18 years, said:

"Who can say a person is in-

ferior when the Lord said: 'I am the judge, and judge not lest ye be judged'?"

This I believe completely. The Negro cannot attain the priesthood, and I am sorry, but he will get it.

"He has all the blessings and can go straight to the celestial heaven [highest plateau of the Mormon hereafter]. I just cannot believe any inferiority, and it makes me very cross when some commentators say we think Negroes inferior. Good grief! Nothing could be further from the truth."

Her son, Scott, a Harvard Law School freshman, is quoted as saying:

"My mother has tremendous faith in God and Dad—this is her rock."

His younger brother Mitt is a freshman at Stanford University, currently on leave as a Mormon missionary in France

Letters to the Editor of Dialogue  
Published in the subsequent Autumn 1967  
issue of Dialogue in response to the  
letter of Stewart Udall

# Letters to the Editors

*Lucile C. Tate who made the sketches in this section in the course of a summer's travels is an instructor in Humanities at Brigham Young University and mother of four children.*

Dear Sirs:

After Udall's letter, what now? Despite the possible political implications of Stewart Udall's letter, I hailed it as a welcome voice on a subject generally veiled in public silence. And yet, after the letter's admitted value as a statement of a problem, of what value is it? Mr. Udall said nothing new, although he said it well. In asking for a resolution of this issue, and a salve for our troubled consciences, he asked for an impossibility. The dilemma of Udall, and of others like myself who desperately wish for a solution to this problem, is that we are steeped in a tradition which emphasizes the capacity of the individual to effect change, and yet we have accepted membership in a church which has exclusively central leadership. By our voluntary acceptance of membership in the Church, we must accept this dilemma. We cannot demand a revelation. That demand, it would seem, is unstated but present in Mr. Udall's letter.

I feel, as Mr. Udall seems to, the need for immediate, physical action. What can we, as concerned individuals, do? I don't intend to present a solution to this complex question. However, I would call for an end to the intellectual and physical isolation which marks most Mormon thought and inaction on this subject. We, as a people, and Salt Lake City, as a community, can no longer refuse to recognize the growing status of the Negro. We must effect a public consciousness of our racial problems. Our role as Church members, it would seem, is to realize and to make distinct the difference between the denial of a man the priesthood and the denial of fellowship and of full civil rights. What the Lord can offer, we can only patiently

wait for; what we can offer, we must learn to give. This calls for a tremendous sensitivity and an immersion in personal relationships. It calls for a realization that the value of letters such as Mr. Udall's lies in their function as a catharsis—perhaps a valuable function, but one which cannot and perhaps should not have effect on the First Presidency or on the quality of Negro-Mormon relationships. Such a catharsis is by its nature an isolating experience. It is certainly no substitute for personal responsibility.

As Mormons we are faced with a dilemma which becomes increasingly problematic. Perhaps our situation could be viewed as a modern-day refiner's fire or as a test of our understanding of the spirit of brotherhood and of the Gospel. We must learn what elements of ourselves can be given in solution of the problem which we face. I ask with Mr. Udall, "To what more noble accomplishment could we of this generation aspire?"

Robyn Sandberg  
Sarah Lawrence College

Dear Sirs:

By virtue of what Church standing does Udall presume to lecture the brethren on their doctrine?

Does he suppose that his transient political status now supersedes his years of religious condescension and inactivity?

Fortunately, his socio-religious treatise, ghost-written or not, will be treated with the same urgency in high Church places as would a sudden political solution offered by a casual,

indifferent, precinct-level functionary by the highest councils of the Democrat Party.

How much better would it have been, had he chosen to spend the time consumed in "writing" his dissertation, in cleaning out the chicken coop down at the Stake Farm—perhaps in the company of the editors of your magazine, and myself.

Vernon B. Romney  
Salt Lake City, Utah

Dear Sirs:

I don't agree with Mr. Udall's private interpretation concerning what "essential Mormon thought" ought to be, but I do appreciate the logic he must have used to arrive at his conclusions. It's what one would expect from a non-member. Of course, there are members, too, who apply this type of logic, but they are usually more open about their over-all negative attitude toward the Church. They honestly admit that they don't think the Church is an instrument of God—it's merely a great social organization. They don't pretend to be concerned about the "minds and morals of our youth" and "the integrity of our Christian ethic." Certainly they are critical, but they don't set themselves up, by virtue of political and economic power, to be self-appointed spokesmen for the Church.

But now comes Mr. Udall with some pertinent observations designed to let the world know that all Mormons are not unenlightened die-hards. It's too bad the world doesn't know that there are Mormons and then there are Mormons, and I cringe to think that many of the world now think that Mr. Udall's views represent Mormon thought.

Of course, he must be a member in good standing or he wouldn't use terms like "we Mormons," "our people," "our leaders," "our . . . ideals," and "our Church." And he certainly must know and understand the whole Mormon picture because of statements like: ". . . the restriction now imposed on Negro fellowship is a social and institutional practice having no real sanction in essential Mormon thought," "Surely God is speaking to us now, telling us that the time is here," ". . . for the divine curse concept which is so commonly held among our people runs counter to the great stream of modern religious and social thought," and ". . . we are wrong and it is past the time when we should have seen the right."

Mr. Udall must think the Church is made up of extremely gullible people. Otherwise he

never would have set himself up as he did to try to influence the members.

The Church is either true or it isn't. If it changes its stand on the strength of the "great stream of modern religious and social thought," it will be proven untrue. If that happens, the more serious members would do well to join the Cub Scouts. It's cheaper and there is less work and less criticism.

But these more serious members have a conviction that the Church is true. They fully expect to receive "persistent, painful inquiries" and worse. To them, the Church is not a social institution and an outlet for power seekers in spite of the obvious politics and insensitive kingdom building perpetrated by some. They know the Church is a loner, just like Judaism and Moses and Noah and Lincoln and like our Founding Fathers. I'm glad they weren't afraid of painful inquiries.

If the Church is true, it will hold to its beliefs in spite of its members. If it is false, more power to the easy-way-out philosophers who claim to know the "imperious truths of the contemporary world."

Paul C. Richards  
Provo, Utah

Dear Sirs:

Secretary Udall's letter in the Summer 1967 issue of *Dialogue* prompts the following observation:

In the book of Second Samuel, chapter six, there is recorded the story of a man named Uzzah. Not having a legal right to touch the ark of God, he treated it casually and with disrespect when David was returning it to Jerusalem. For his insolence he was struck dead, the Lord thus making clear that He would have His work done in His own way. Uzzah thus gained the dubious distinction of becoming the charter member and founder of that society of individuals who will "steady the ark" when God's anointed has in their eyes faltered, grown old, or become fearful, or is just not up with the times and cannot see that which the real intellectual can see. This group is known as the Ark Steadier's Society (A.S.S.). They are on hand to keep the Church up to date and to keep it current in the onward march of progress. They are the "liberals" who will deliver from destruction those who, in blind faith, wait for the Lord Himself to speak. They insist we should put pressure on Him, and in this way we can be saved from sinking into the abyss of

oblivion that is due a small-time church that cannot keep abreast or adapt itself to the modern facts of life. They are sure we can force God to up-date the Church if we will just be firm with Him. They remind us that we wrenched a revelation out of Him in the days of Wilford Woodruff to end an "abomination"—we can do it again.

All hail to the newest member of the Ark Steadier's Society. . . .

Edwin P. Rudel  
Salt Lake City, Utah

Dear Sirs:

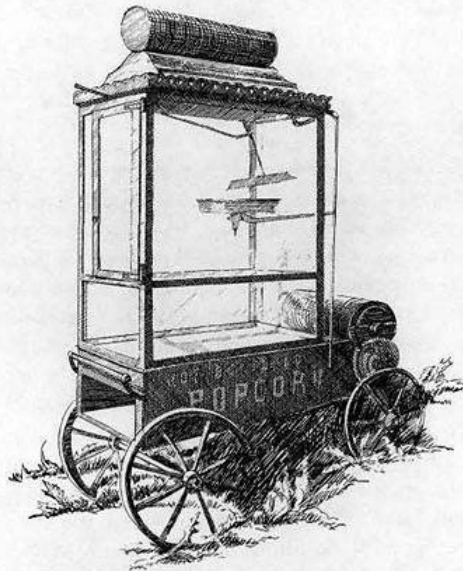
*Dialogue* encouraged response to Stewart Udall's letter (Summer, 1967). I was offended, not so much by the subject of the letter, but by the author's own "moralistic platitudes" and his naive approach to the essence of Mormon theology. Not only did the letter seem politically charged but it also lacked the spirit of one who is genuinely interested in or committed to the Church. I concur with statements attributed to George Romney (*New York Times News Service*) that Udall knows that this is not the way to bring about the change that he desires.

Although doctrinal change in our Church does not come about through public pressure, each of us as individuals in the Church must come to grips with the issue. I would only ask that we consider the many ramifications of our Church's position regarding the Negro race.

*Historical Ramifications:* To justify the Church's current position denying priesthood to members of the negroid races, we must be prepared to accept and defend that all Negroes (a term which itself presents many ambiguities) descend from the union of Ham and his wife Egyptus. This, of course, means that the numerous and diverse black peoples of sub-Saharan Africa, Madagascar, Malay Peninsula, the Philippines and Celebes, Australia, Tasmania, New Guinea and Melanesia had their origin at that rather recent time in history and are all descendants of Ham, regardless of diversity in their physical types, language, and culture. If we assume that Pharaoh was denied the priesthood because he too was a descendant of Ham (and consequently a Negro), then the civilization of the Pharaohs in the Nile Valley, not to mention all the Biblical Canaanites who settled along the eastern shore of the Mediterranean Sea, known as Phoenicians and Philistines in their day and whose land was later given to Abraham as a land of promise for his descendants, must all be

considered Negroes. In addition, descendants of Ham went on to settle most of the Middle East and founded such cities as Nineveh, Sidon, Tyre, Beersheba, Jericho and even Babel (from whence Jared and his brother came) according to the Biblical accounts (Gen. 10:6-20).

There are also the modern historical problems relating to the social context and setting in which the Church was founded and in which it developed as well as the problems relating to a clear-cut position in the nineteenth century Church regarding the Negro and the priesthood and the Negro in the Church, for that matter. This has scarcely been touched by Mormon historians in a sophisticated manner. These historical problems could well be a theme for discussions regarding *social science and religion*.



*Scriptural Ramifications:* There is only one reference in any of the standard works to any one or any group being cursed with a "skin of blackness" and the reference is to the Lamanite people of the Book of Mormon (2 Nephi 5:21). References to "blackness" and being considered black are found in the Book of Moses in the Pearl of Great Price and pertain to antediluvian peoples with whom there is no mention of priesthood. One of these groups, the pre-flood people of Canaan "which dwelt in tents" (Moses 7:6-8) appears to have been descended from Seth, the son of Adam (Moses 6:16-19 and Gen. 7:8-10 Inspired Version). In addition, there is no reference in any of the scriptures, to my knowledge, which even implies that the Canaanites or the Cainanites are descendants of Cain, the son of Adam.

President McKay stated in a letter of November 3, 1947 (*Home Memories of President David O. McKay*, pp. 226-231): "I know of no scriptural basis for denying the priesthood to Negroes other than one verse in the Book of Abraham. . . ." That verse states, "Now Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham,—therefore my father was led away by their idolatry" (Abraham 1:26). It is the relation of the Negroid peoples of the world to the Pharaohs of ancient Egypt who were clearly cursed regarding the priesthood according to the scriptural record that should occupy the attention of any critic of the current L.D.S. Negro doctrine. In this regard, facsimile number three from the Book of Abraham might be noted. The question could be raised why the Pharaohs, presumably Negroes, are not represented as such, while the Egyptian slave—probably from somewhere on the upper Nile in central Africa—clearly is.

*Sociological Ramifications:* My studies currently in Brazil, a country where mass miscegenation among European Caucasians, Bantu and Sudanese Africans, and indigenous American Indians has been a reality now for almost three hundred years, have led me to conclude that most Brazilians who are not second or third generation descendants of German, Italian, Polish, or Japanese immigrants, are probably descendants of Negroes. This is especially true among the lower and lower-middle classes which make up a large portion of L.D.S. Church membership in this land. Pelotas, for example, in the state of Rio Grande do Sul and one of the most successful missionary cities of the Brazilian South Mission, is described by nineteenth century chroniclers (Saint-Hilaire, Dreys, and Avellemant) as being "predominantly black" and this is in Rio Grande do Sul considered to be the "whitest" part of Brazil. Branches of the Church have recently been established in Aracajú, Recife, João Pessoa, and Fortaleza in the "very black" *nordeste*.

We must therefore ask, "Just who is a Negro?" We, as a Church, have decided that the Melanesian Fiji Islanders are *not* while the Papuans of neighboring New Guinea *are*. In some of the branches of the Church which my wife and I have attended here in Brazil, there appear to be priesthood bearers who possess the essential characteristics of the Negroid races. I am reminded that someone of authority decided that these people are *not*.

These, I believe, are some legitimate questions for us as individuals within the Church to examine, and we should examine them within a context of our testimonies and with the assurance of the divine mission of Joseph Smith.

Gary Lobb  
Pôrto Alegre, R.G.S.  
Brasil

Dear Sirs:

Let nobody doubt that Stewart Udall has spoken for thousands upon thousands of his concerned and thoughtful fellow churchmen. His letter regarding the Negro problem led me to reflect that it is twenty years ago this summer that I was first shocked into a realization of the implications of the present policy and began a "dialogue" with the First Presidency. I had spent twelve months beginning in September, 1945, making a study of rural life in Cuba for the Department of State. The following year, 1947, a friend of college days was sent by the Church Authorities to investigate the possibility of establishing mission work there. Upon learning of my having been in Cuba, he wrote me to inquire if I had found many white people there. In retrospect, I realize that I was very naive. But the truth is, that it was my first real confrontation with this question. Inevitably, in growing up in a Mormon Utah village, I had become familiar with such phrases as "white and delightful," "cursed with a dark skin," the "third who sat on the fence," but they were just "phrases" that went in one ear and out the other. The Negro never came to our village. In my correspondence with the First Presidency, I was truly troubled to find myself in opposition to a fixed dogma. I decided to let the matter drop.

But five years later a friend in Salt Lake City sent me a copy of the Church supplement to the *Deseret News* containing a story about some returned missionaries from South Africa who had promised a woman on her deathbed to do her work in the temple. Their efforts to make sure her blood was not "tainted" disturbed me all over again. I resolved to make public the story of "Mormons and the Negro" and published it in *The Nation* (May 24, 1952). So much for "reflection."

All churches, other Christian groups as well as Mormons, which are founded on revelation have difficulty in adjusting to change. But Mormonism was founded on the principle of "progressive revelation" and therefore has a

built-in mechanism for adjustment. Without entering into a discussion as to what is revelation, I think it is appropriate to remark that such revelations as have guided the Church since Joseph Smith's death have not followed the format of the Prophet. Decision-making has followed a quite different and more normal pattern. It seems unrealistic to expect the Church to deal with this problem in any other manner.

The dilemma of the Church leaders is a cruel one, but less so than the doctrine itself. Yet there are some aspects of the problem which call urgently for solution, and in some sense mitigate the difficulties.

1. It was never the subject of a formal revelation by Joseph Smith as was polygamy. Moreover, the scriptural base cited for its support conflicts with other Mormon scripture, not to mention the New Testament.

2. Church practice itself has not been consistent. It is well known that Negroes have been ordained to the Priesthood. Moreover, skin color *per se* is not a bar to full "citizenship" in the Church. Only the American Negro—and by extension his ancestry in Africa—is victimized.

3. To penalize the present black population for the presumed delinquency of their ancestors in the First Estate is to bring us into conflict with that Article of Faith which says: "We believe men will be punished for their own sins . . ."

4. "Pure whiteness" is today impossible to validate. Negroes and whites have lived together on this continent since the early years of settlement. The mixture of white and black "blood" is so widespread that there are relatively few pure blacks. By the same token the diffusion of black blood among the whites must be regarded as widespread. Each year thousands of babies are born in this country whose Negro ancestry is so remote as to have no influence on the physical characteristics. How is the "drop of tainted blood" to be discerned?

5. Options for change in the doctrine have never been foreclosed. Always there is the modifier, "the time will come when . . ."

6. In my *Nation* article, I mentioned that the blessings of the Gospel were not available to the Negro. This brought from one of my critics a lengthy exposition to the effect that there are at least seven blessings available to the Negro. This being the case I have often wondered why no effort is made to bring him these blessings. On the contrary, mission work among the blacks has been studiously avoided. Witness my Cuban inquiry.

7. Since we claim to be a universal church whose message is to go to "every kindred, tongue, and people," how can we justify the exclusion of over 100 million human beings?

One final comment. It seems to me it would simplify matters if the theological aspect could be disentangled from the social mesh in which it is caught. The solution of the theological matter should come first, and that is all the Church leaders are confronted with. Mormon whites will, of course, continue to nurse their prejudices, but they should be denied the comfort of a sanction for them in their religion.

The problem will not go away by being ignored. Decisions are urgently needed, for no reason other than the moral one to bring our principles of universal brotherhood into clearer view. There is, in my view, only one right—and righteous—answer.

Lowry Nelson  
Coral Gables, Florida

Dear Sirs:

Mr. Udall's letter of recommendation as to the status of Negroes in the Church was certainly a delight to all of us who welcome suggestions for new Church teachings. Coming from such an openly devoted member of the Church as Stewart Udall, it should definitely be a key topic of discussion in the next Mormon Ecumenical Council. Perhaps it may even weaken David O. McKay's chances of re-election as President.

John Phillips  
Brigham Young University

Dear Sirs:

Re: Secretary Udall's letter

All men should have the required privilege of using a fifty cent rental earphone and walking the proverbial "mile" in Chicago's Field Museum. Malvine Hoffman's sculpting of Negroid, Mongoloid, and Caucasian man (and his family) extracts more love from my soul than ever I knew existed.

We must all live together—or die together. The Church has given us special knowledge that requires our ability to communicate His love to everyone on earth. There are no exceptions.

Ramon S. Wilcox  
San Francisco, California

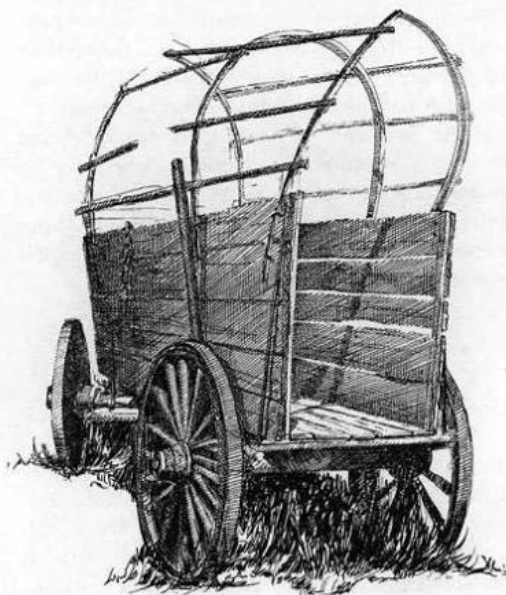
Dear Sirs:

Mr. Mayhew (Letters, Summer issue) has attempted to create an empirical model "of what passes for intellectual activity among so



many Mormons these days." Quite aside from being deficient on technical grounds, the model also is less than half complete. He should at the very least have included a sub-type for those who make emotional attacks derived from a pitch they have badly missed.

F. LaMond Tullis  
Huancayo, Peru



Dear Sirs:

... *Dialogue* has violated my trust by printing quotes which profane Deity. Clearly, the context of Ronald Wilcox's "Morality or Empathy?" (Spring, 1967) does not justify nor require the inclusion of such repulsive examples. The entire thesis being discussed, though controversial, is not enhanced by forcing readers to indulge in vicarious swearing. I did not expect to read those words in *Dialogue*; I did not plan to do so nor did I purchase the journal for that reason. I have disagreed and expect to disagree with various arguments or claims by different writers, but not until now have I been offended. Not until now have I seen expression which violates a commandment as ancient as man. Not until now has my environment been violated. Oh, it's true that this is not the first time in my life that something offensive has occurred, but I have regarded the intruders of past experiences as enemies to the sanctity of my environment. There is no reason for *Dialogue* to become an enemy. Let it stimulate and explore. Let it test the strength of foundations and pull men beyond themselves. Let it challenge or testify. But, don't let it destroy!

... The attempt of "Morality or Empathy?" was to justify swearing in the theater as an expression of reality external to the morality of the actor. Aside from the very apologetic and defensive approach, there is a reassuring note of sincerity on the part of the author. At times I wondered if he were trying to convince me or himself. He failed in either case.

There is no basis to the pretext that becoming an "actor" in any way releases a man from the responsibility of his actions to his Father in Heaven. Could an actor justify drunkenness and expect to avoid the hangover in the guise of "art"? Could an exotic dancer be pure before God because her profession demanded lewd behavior? Can a salesman lie, an athlete cheat, or a business steal because in the profession "everybody else does"? Does "art" to the artist, the dancer, or the actor take priority over the laws of God? To the professional thief we say, "Change your profession because it causes you to sin against the Eternal Father and society." To the professional actor we say, "Use your talent to glorify God and build His Kingdom. Man's presence on earth is meaningful; don't let your presence destroy other men."

... Ronald Wilcox makes a lengthy plea for all people to overlook the "isolated offensive details" in drama and thereby gain the "greater experience." My only response to such irresponsibility is to remind Brother Wilcox of how frequently a very little evil is packaged with a lot of good. Even the most casual observer can note how the proportion changes with time until the dosage, though "acceptable," is wholly corrupt and corroded. As noted previously in this writing, I hope that the use of profanity in *Dialogue* will not be acceptable "in view of the larger good." Brother Wilcox, himself, has unknowingly documented evidence of the corrosive nature of his professional experience in swearing. He writes, "I concur that profanity is inconsistent with the highest standards of the Church. I am painfully aware of my own predilection for this easy idiom, and must constantly guard my personal speech; but I cannot honestly believe that wishful thinking will make the problem go away." Neither, Brother, will indulgence!

John W. Gwynn  
California Institute of Technology

Dear Sirs:

You did a good thing in arranging the confrontation of Professors Heber C. Snell and Sidney B. Sperry on the subject "The Bible in the Church" in your Spring, 1967, issue and in

Positive personal letters sent by various individuals to Stewart Udall regarding publication of letter in “Dialogue”

Letter 1

5/24  
[Redacted]  
Salt Lake City, Utah 84117  
May 19, 1967

IMMEDIATE OFFICE  
OF THE SECRETARY

MAY 24 4 01 PM '67

U.S. DEPT. OF INTERIOR  
RECEIVED

The Honorable  
Stewart L. Udall  
Secretary of the Interior  
Washington, D.C.

Dear Brother Udall:

Your letter, or parts of it, to Dialogue came out in the Salt Lake Tribune this morning. Those of us, and there are many, who've been trying for years to make even a small dent in the church's armor of discrimination and intolerance against the Negro rejoice that you've come out against bigotry and unchristian dogma. For over fifteen years our voices have been as those "crying in the wilderness" for equality and brotherhood as the Man of Galilee taught them.

There is no scriptural, canonized, doctrine in any of the Standard Works of our church which teaches such discrimination. The basis for it centers in an ambiguous passage in the Book of Abraham chapter one verses 20 to 27, which book has been found without foundation in fact by every modern Egyptian Scholar who has examined the facsimiles, and which even if true, (the passage), was an old Testament concept, contrary to the teachings of Christ and of no real revelation value anyway.

Most of our people do not know, haven't read Brigham Young's statement on Revelation found in Widtsoe's Discourses of Brigham Young, first edition p.p. 60-65. And if they haven't read them, they wouldn't accept them any way, for "The Brethren" haven't stressed them.

Speaking frankly, too many of our people show too much of the "sheep-like" quality of blind followership and are over-anxious to conform, passing the responsibility to "The Brethren" for their spiritual and religious decisions.

You may remember I taught Seminary in St. Johns, Arizona, for five years, having both St. Johns and Round Valley at that time, 1937-1942, when your father was Stake President. Morris was in my Church History class, captain and quarter-back of the football team, center on the basketball team, and leading student in the high school. I rejoice in the success of both of you.

I've spent nearly 25 years in the military--two on active duty World War II, over 20 in the National Guard and cannot accept the dogma and practice of the discrimination against the Negro as being just, fair, or

Info

Page 2

Christian, nor of its being consistent with democracy, nor with the Constitution which the church supports as being Divinely Inspired.

Needless to say, I am not in the Church School System and haven't been since 1944.

We can and do praise the people of the church; their faith, their accomplishments, the dogged courage, and the settlements they build against great odds, make us all proud. Your town of St. Johns is an outstanding example.

Regards to Morris, and the best to you both.

Sincerely,

A black rectangular redaction box covers the signature of the sender.

P.S. There is no need for any further revelation on this matter. All that is needed: put into practice the teachings of the Master as He gave them.

Letter 2

UNIVERSITY OF MIAMI  
CORAL GABLES, FLORIDA 33124

May 21, 1967

1150 Madruga Ave.  
Coral Gables, Fla. 33146  
U.S. DEPT. OF INTERIOR  
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MAY 23 4 18 PM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

INSTITUTE OF INTER-AMERICAN STUDIES  
OF THE  
CENTER FOR ADVANCED INTERNATIONAL STUDIES  
P. O. BOX 8123

Hon. Stewart Udall,  
Secretary of the Interior  
Washington D.C.

Dear Stewart:

I'm proud of you!

The NYTimes story out of Palo Alto was given a 2-column head and run in the Miami News May 18. Based on your letter to DIALOGUE, it apparently quoted only parts, but I will see the letter when I return to Provo in September. Presently I am doing special research on Cuba at this Center for Advanced International Studies.

Your story led to some reminiscences. It is 20 years ago this summer since I wrote a letter of protest to the First Presidency. I had just returned from a year's study in Cuba and a college friend of 1915-16 then President of the Mission in Atlanta ~~xxx~~ wrote me a letter asking if I had found any white people in Cuba. He had been sent to Havana to investigate the establishment of mission work there. He learned of my having been there and naturally, wrote me. You may have seen the correspondence which through no initiative of mine has had an "underground" circulation of apparently massive proportions.

Another recollection is that 15 years ago I published an article in The Nation - I think it was May 18, 1952; 15 years almost to the day. I was criticized for publicizing the matter by friends who thought the best way was to "work from within." But I was convinced, and still am, that the church will move only when its image vis-a-vis "the world" is adversely affected.

I wrote one other letter to President McKay about five or six years ago suggesting that there are two aspects to the Negro problem: the one, theological; the other, social. The primary problem for the Church is the solution of the theological aspect. What they do about segregation or integration can wait. Meantime until they do solve the theological aspect, Negro members have to worship with whites. They cannot have their own congregation.

Would that a little of your courage could get piped into the aenemic headquarters.

With all good wishes.

Sincerely,  
*Lowry*  
Lowry Nelson

*Info-m*

Letter 3



UNIVERSITY OF CALIFORNIA

BERKELEY • DAVIS • IRVINE • LOS ANGELES • RIVERSIDE • SAN DIEGO • SAN FRANCISCO



SANTA BARBARA • SANTA CRUZ

CALIFORNIA COLLEGE OF MEDICINE

1721 GRIFFIN AVENUE  
LOS ANGELES, CALIFORNIA 90031  
PHONE 223-1381

5/21/67

Dear Cousin Stew:

Congratulations on your encouragement of our Mormon Leaders to come to grips with the inequality of Negroes in the Church. You are dead right----most of all we harm ourselves by continuing to maintain a posture of superiority.

Sincerely,

[REDACTED]

[REDACTED]

MD

Letter 4

American Fork, Utah  
May 23, 1967

Hon. Stewart L. Udall  
Department of Interior  
Washington, D. C.

*clerk*  
*6/31*  
~~Envelope~~

U.S. DEPT. OF INTERIOR  
RECEIVED  
MAY 31 9 43 AM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

Dear Mr. Udall:

I wish to congratulate you on your excellent and timely article dealing with the attitude of the Mormon Church on the negro problem, as published in the Dialogue magazine.

I agree wholeheartedly with your statement that the time has arrived when the Church should re-examine its doctrine, so long accepted by the great majority of its members, the doctrine that the negro is cursed with a black skin because of pre-existent sin on the part of the spirit which now inhabits his body. Not only must this doctrine be abandoned, but the entire concept of a connection between skin color and righteousness must be repudiated. To equate skin color with good and evil, as is done in the Book of Mormon, perverts all our thinking on the negro<sup>69</sup> problem.

To illustrate this fact an experience of several years past comes to mind. While I was delivering a lecture at the Juarez Stake Academy the Bishop of the Juarez ward asked, "Why, if the hindu is as fine a man as you portray him did the Lord curse him with a dark skin?" And at the breakfast table this morning, as we discussed your letter, my twelve-year-old grand son remarked, "But aren't the negroes black because they goofed off in the war in heaven?" These two incidents only indicate how deep-seated is the tendency to equate skin color with morality.

In 1945 I was chairman of a state committee formed to work for the passage of a Fair Labor Practices act by the Utah legislature. When I contacted members of the legislature I was dumbfounded at the universal prejudice against the negro race. Several of those with whom I talked were former students of mine at Brigham Young University. I had hoped that, with their educational background, they would have rid themselves of this prejudice, but I found <sup>them</sup> completely unresponsive to any plea for favorable legislation in the matter at issue. During the campaign we undertook to obtain the services of Dr. Levi Edgar Young, a member of the Council of Seventy and a very liberal person, as a member of our committee. President Young told me that he was in complete agreement with our efforts, but the "Brethren" would not approve of his expressing his sympathy publicly.

Having grown up in Mexico among a group of polygamists, I appreciate the difficulty faced by the Church when it was forced to abandon a doctrine considered so essential to the highest glory in the hereafter. But this doctrine was abandoned in practice only, not in theory, under compulsion by the United States government. There is no such legal pressure to compel a change in doctrine concerning the negro. While we may enact laws compelling desegregation, open housing and non-discrimination in labor, we can do nothing legally to enforce equality within the Church. Such a movement could be expected only as the result of a tide of opinion on the part of members of the Church itself.

*Info*

Rarely does the opinion of the members impel Church authorities to make changes in religious practice. There is, however, at least one example of such change in what many members considered a sacred practice. I refer to the change in the pattern of the L.D.S. temple garment. The refusal of many L.D.S. women to enter the temple because they did not wish to wear the prescribed garment led to a great modification in that article of apparel. It is possible that an upsurge of resentment against the Mormon stand on the negro question may bring about the re-examination which you so ably suggest.

Certainly this problem has for many years been a source of of great embarrassment to a large segment of the Church membership. I think the Church can well survive this needed change in policy as it did the change in the pattern of the temple garment, against which there was a general rebellion on the part of pious temple workers and many members who were not actively engaged in temple work.

Again, let me congratulate you. This is a courageous statement of a sentiment shared by thousands of Church members. For one of your stature to take the lead in this long overdue movement for change is most heartening to your fellow members.

Yours respectfully,



Letter 5



THE UNIVERSITY OF UTAH  
SALT LAKE CITY 84112

6/24

GRADUATE SCHOOL

Office of the Dean

May 23, 1967

IMMEDIATE OFFICE  
OF THE SECRETARY

MAY 23 11 28 PM '67

U.S. DEPT. OF INTERIOR  
RECEIVED

The Honorable Stewart L. Udall  
Secretary of the Interior  
Washington, D. C.

Dear Stewart:

I was pleased to receive your note this morning. I returned from New York last night and found a copy of the new issue of DIALOGUE containing your article among the letters. It is not entirely clear to me how the article managed to show up among the letters though the copy of the letter from Eugene England which you sent me seems to indicate that there was some question as to where it should appear.

As you are aware, of course, there was an article on your piece by ~~Thomas~~ Turner in the New York Times last Friday or Saturday. *Wallace*

I am amazed by your comment indicating that there was some hesitancy on the part of the DIALOGUE editors. I am even more amazed that they did not feature your article and give it the number one spot in the journal. I guess I don't understand these guys. I'm still not very happy about your giving it to them in the first place, and I hope you are willing to come up with another piece for HARPER'S, ATLANTIC MONTHLY, or at least THE SATURDAY REVIEW. Your views on this subject deserve far more visibility than DIALOGUE is able to give them.

Anyway, it was an excellent article. But I'm personally sorry to see it among the letters.

Very sincerely,

Sterling M. McMurrin  
Dean

SMM/jm

519010

## Letter 6

6/31  
May 25, 1967

Mr. Stewart L. Udall  
Secretary of the Interior  
Washington, D.C.

U.S. DEPT. OF INTERIOR  
RECEIVED  
MAY 31 4 50 PM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

Dear Sir: I suggest that the relationship of the Church of Jesus Christ of Latter Day Saints and the Negro be re-evaluated according to testimony under the influence and in the power of the Holy Spirit at the present time.

My grandfather handed me a Bible when I was five and said, "take this book, read it and do what it says and God will take care of you."

I became aware of the Holy Spirit at the age of twelve at a Methodist meeting, was called as a witness for the Lord Jesus Christ in 1930. I was required to fast forty days and nights.

I was baptized in the Church of Jesus Christ of Latter Day Saints in Utah in 1940 and was ordained in the Holy Priesthood in 1940.

In September, 1963, under direction of the Holy Spirit, on profession of faith I began labors in the Evangelical United Brethren Church, San Bernardino, California.

While there, I served as Adult Director for two years, as Vice President and acting President of my Church School class for two years and as a delegate on the Committee of Christian Education in the San Bernardino-Riverside area Council of Churches, a division of the National Council of Churches of Christ in America.

In 1966, under the direction of the Holy Spirit, I gave up all of my positions and comfortable pew and in December, 1966, by letter of transfer, I became a member of St. Paul's Methodist Church, San Bernardino.

In the last Conference, I became a member of St. Paul's Official Board and a member of the Committee on Stewardship and Finance.

At the time of this writing, I am enrolled in The Lay Institute For Evangelism, Campus Crusade for Christ International being held in San Bernardino.

I have testimony on this relationship which I will share in any meeting that is convenient in the First Ward LDS Church, San Bernardino or any suitable place.

In His Service,  
*Charles D. Jones*  
Charles D. Jones  
2007 Wall Avenue  
San Bernardino, Calif.  
92404

C: Bishop Thomas B. Slade  
Eugene England

*Info*



Letter 7

Typed for easier reading

Stewart Udall  
Dear Brother Udall

I have been reading in the newspapers about your article in Dialogue Magazine on the Negro problem, and, as a fellow Latter Day Saint, just wanted to let you know that I agree with your views.

It is true, as Governor Romney says, that the doctrine can only be changed thru revelation, but this fact (to my mind) only points up the further fact that we need new revelation. However, we cannot expect to receive any word from the Lord on this subject until we, as a people, are ready and willing to receive it. For, He will not force anything on us.

So, articles such as yours are of value and do some good. Quite frankly, I have been very discouraged lately at the increasingly more conservative trend in the Church. So, it is very heartening to find that there are some Liberal voices in Zion.

In that connection, I wonder could you give me the address of this Dialogue Magazine? Believe that I would like to subscribe to it.

As for my own position, I have the greatest respect for President David O. McKay, both as a man and as a Christian, and I uphold him in his office. However, I do not always agree with all of his theological and political views. In this connection, I have the feeling sometimes that he is a captive of some of the other General Authorities, so far as his thinking is concerned.

In any case, just wanted to let you know that you are not alone!

Sincerely,



Susanville, Calif. 96130

P.S. I am a member of the Susanville Ward and of the First Quorum of Elders in Reno North Stake.



Susanville, Calif  
96130

Stewart Udall  
Department of the Interior  
Washington,  
D. C.

Personal

Duaneville, Calif  
May 28, 1967

Stewart Udall

Dear Brother Udall,

I have been reading in the newspapers about your article in Dialogue Magazine on the Negro problem, and, as a fellow Latter Day Saint, just wanted to let you know that I agree with your views.

It is true, as Governor Romney says, that this doctrine can only be changed thru revelation, but this fact (to my mind) only points up the further fact that we need new revelation. However, we cannot expect to receive any word from the Lord on this subject until we, as a people, are ready and willing to receive it. For, He will not force anything on us.

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(over please)

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In any case, just wanted to let you know that you are not alone

Sincerely,



Susanville, Calif 96130

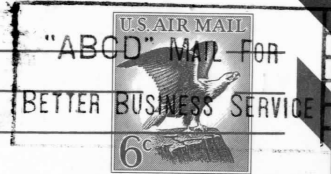
P.S. I am a member of the Susanville Ward and of the First Zion of Elders in Reno North Stake

...to find that there are some liberal voices in Zion. In that connection, I wonder could you give me the address of the ...? Believe that I would like to subscribe to it.

(over please)

## Letter 8

RAY TUTTLE - EDITOR  
"HOLLYWOOD DEMOCRAT"  
P. O. BOX 1282  
HOLLYWOOD, CALIF. 90028



MAY 28 1967

*Ray Tuttle*

MR. STEWART L. UDALL  
SECRETARY OF INTERIOR  
WASHINGTON, D.C. 200??

DEAR SECY. UDALL:

5 28 67

I AM HIGHLY GRATIFIED THAT YOU ARE ASKING THE  
LDS TO TAKE A NEW POSITION ON RACE RELATIONS,  
OR TO MODIFY ITS DOGMA TOWARD NEGROES.


← MY MANY YEARS OF WORK IN ARIZONA, UTAH AND  
IDAHO HAVE GIVEN ME A VERY HIGH REGARD FOR  
THE MORMON PEOPLE AND THEIR ORGANIZATIONS. I  
ADMIRE THE MORMON CHURCH, BUT I CAN NOT GO ALONG  
WITH THE OFFICIAL PREDJUDICE.

WRITING PRESIDENT McCAY ABOUT THIS, I RECEIVED  
A TWO PAGE REPLY FROM SOME MINOR CHURCH OFFICIAL  
SAYING THE MATTER WAS ONE TO BE HANDLED BY  
REVELATION. THIS SHOULD BE ARRANGED SOON.

THANKS FOR YOUR EXCELLENT WORK IN MANY FIELDS. RT



## Letter 9



Dear Sir,

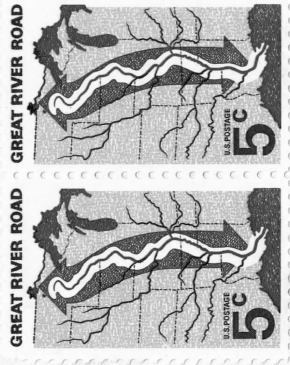
716

I am writing in reference to your excellent letter concerning the "Negro issue" within our Church, which appeared in the Dialogue Magazine, vol 2, no. 2.

I am in complete agreement with your sentiments, but i am having difficulty in trying to convince other members of the validity of our position. I am constantly being told that Elijah Abel was the only Negro to hold the Priesthood, but in your letter you state "that in the beginning the Church accepted Negroes into full fellowship." Could you please send me the names of any other Negroes who held the Priesthood, or the names of any published works that support our position that Elijah was not the only Priest. hood holder? Thank you very much for any help in this matter.

Most Sincerely,

INFO



**Air Mail**



Bellflower, Calif. 90706

**Air Mail**

Letter 10

June 3 1967



ASSISTANT SECRETARY OF LABOR  
WASHINGTON

Dear Stu —

Just read your biogque  
letter —

It's beautiful!

Congratulations!

John  
Foster

Letter 11

LAW OFFICES

June 1, 1967

IMMEDIATE OFFICE  
OF THE SECRETARY

Jun 5 3 06 PM '67

U.S. DEPT. OF INTERIOR  
RECEIVED

Honorable Stewart L. Udall  
Secretary of the Interior  
Washington, D. C.

Dear Secretary Udall:

This is to congratulate you and commend you for your clear courageous statement in the current issue of "Dialogue" on the attitude of our Church on the Negro problem. The letter has received wide circulation far beyond the readers of Dialogue. We have discussed it with great interest and satisfaction in Mormon groups here and in Salt Lake. Your statement has been long overdue and we are hopeful that it will have some effect on highest levels of Church authority. However we are not too sanguine that the "Revelation" ending this long-standing discrimination will result directly from what you have said.

Thought you might be interested in this enclosed clipping from the Tribune's public forum of May 25, 1967, as this Reverend gentlemen seems to get the point.

Best regards and all good wishes for your continued success in your important position from one Democrat to another.

Sincerely yours,

*31 Tribune 5-25-67*  
**The Public Forum**  
**New Prophetic Voice**

Editor, Tribune: If God has a voice by which he can speak to men, Secretary Udall is right in expecting him to speak about the most important issues of the day, one of which is the status of the Negro.

Governor Romney, who thinks God can speak only through official channels, should remember that when the prophets of the Eighth Century could no longer discern God's message, he raised up a new kind of prophet. Amos, that prophet, was not a member of the prophetic guild established by Samuel (Amos 7:14). He had no official authority to speak. Yet when he did speak his message was the beginning of a new and greater prophetic movement. Perhaps the magazine, "Dialogue," is the new prophetic voice.

CHARLES L. MCCARTY  
Pastor, First Baptist  
Community Church

*ltd*

Letter 12



[redacted]  
Orono, Maine, 04473

*ew*  
[redacted]  
June 4, 1967

*Church file*

Dear ErmaLee and Stewart:

woops - that slipped out. I have tried to think of you as Lee but can't seem to shake some of my youthful habits.

Anyway - Dear Lee and Stewart:

I see by this morning's Portland Telegram that you are coming to Maine again, with Lady Bird. I just want you both to know that you have a couple of ardent fans in Maine - and it isn't just a sometime thing. We keep reading articles by you or about you. I so enjoyed Lee's article in the Ladies Home Journal that I wrote an impassioned and emphatic defense - which succeeded in letting off a good deal of steam on my part, but no great impression on anyone else. I've enjoyed hearing about and reading about your family vacations and Stewart's travels about our land, and it sets me to remembering a lot of things about Mesa - and Washington, D.C. + *Pine!*

But the thing which has finally brot me to the point of taking my typewriter in arms and writing you, was the article in the current Dialogue! Hurray!!! And I wish I had stronger words to express it!

As a Sociologist, [redacted] has preached this doctrine for many years, but in the Church too often Sociologists are suspect. Tho he has converts among his students. This past semester, I too, have been teaching here at the U. of Maine, and find myself at a loss, not only to defend the Church's stand on the Negro question, but also at a loss to defend my membership. Your article helps.

Last summer [redacted] taught at the University of Utah. For the 3 months we spent in Salt Lake we went frequently to Sunday Night Study Groups, and each time the Negro question came up before the evening was over. At the first one, when [redacted] suggested that the movement to correct the situation could come from the people - from discussion groups such as these, many members of the group agreed that they would like to see the Negro brought into the Church and given his blessings. But one of my relatives took me aside and said, "Oh, this just makes me sick. [redacted] is saying that President McKay isn't a prophet!" It had never occured to her, and she didn't choose to believe it when I told her that many of the changes in the Church had come about in just this way. This experience was repeated almost verbatim many times while we were there. So when summer was over we were almost glad to leave.

I do hope some of them will have a chance to read your article, especially the last 2 paragraphs! (But they will miss the point of that too, if they don't read all of it.) And as many respect you because of the high position you have attained in our land, maybe your words on this subject will carry more weight. Let us hope so. And let this letter express to you my appreciation that you took the time to write it!

Sincerely, [redacted]

P.S. I spent a couple of days down at Two Lights State Park last week with the League of Women Voters. There is nothing quite like our rugged Maine coast, with its great granite slabs and the surf - and its stubborn, independent, thrifty native Maniacs. We love it. Come and see us. *I*

## Letter 13

6/7



**RAYMOND COLLEGE**

UNIVERSITY OF THE PACIFIC Stockton, California Founded 1851  
95204

June 5, 1967

File

Mr. Stewart Udall  
Department of the Interior  
Washington, D.C.

Dear Mr. Udall:

I read with interest and gratitude your letter in the Dialogue. I am pleased that you had the courage to call attention to this difficulty in the Church.

I hope that this doctrine is changed before too many people have to pay the price of self-deception in order to be Mormons in the twentieth century.

Yours very truly,

[Redacted signature]

P.S. Save the Redwoods

OBM:es

OF THE PRESIDENT  
IMMEDIATE CLERK  
JUN 13 1967  
RECEIVED  
U.S. DEPT. OF INTERIOR

Info

Letter 14

[REDACTED]  
[REDACTED] MASSAPEQUA, NEW YORK

6/12

U.S. DEPT. OF INTERIOR  
RECEIVED

JUN 12 11 15 AM '67

IMMEDIATE OFFICE  
OF THE SECRETARY

June 9, 1967.

Mr. Stewart L. Udall, Secretary,  
Department of the Interior,  
Washington, D. C.

Dear Mr. Secretary:

Congratulations on your condemnation of the LDS anti-Negro doctrine in Dialogue. (Your Information Department advised me that it did not have a copy, since it was personal, but our mutual friend, Dr. Lowry Nelson simultaneously sent one of two copies he had received -- one of them from you.)

I'm in the process of writing a book on Mormonism, primarily its political aspects. In the chapter on the anti-Negro doctrine, I'm taking quotes from both your letter and Lowry's letters of 20 years ago.

Prior to getting a copy of your letter, I was inclined to the opinion that you and your brother Morris were stirring up national criticism of the doctrine to reflect on and stigmatize Romney. First, Morris got the publicity on his motion in the Adam Clayton Powell controversy, followed months later by your Dialogue letter.

In other words, I'm just a suspicious character and thought the two of you were being very subtle and sophisticated, politically. I've decided that the two events are a coincidence, and that you've made a sincere effort to get some affirmative action on the pernicious doctrine. But until Romney repudiates the doctrine -- if ever -- he's stigmatized by publicity on it.

Sincerely,

[REDACTED]

c/c Dr. Lowry Nelson

*Pardon my typing.*

*Info*

P. S. Further demonstrating my suspicious nature, I've always thought that the reinstatement of your grandfather as a full-fledged member of the faith, shortly after you became Secretary of Interior, was politically prompted. Is there any basis for this judgment?

## Letter 15



MARTIN ESSEX  
SUPERINTENDENT OF  
PUBLIC INSTRUCTION

STATE OF OHIO  
DEPARTMENT OF EDUCATION  
COLUMBUS  
43215

*File*

June 13, 1967

WAYNE M. CARLE  
ASSISTANT SUPERINTENDENT  
JUN 13 10 33 AM '67  
DEPARTMENT OF EDUCATION  
COLUMBUS, OHIO

Hon. Stewart L. Udall  
Secretary of the Interior  
Interior Building  
Washington, D.C. 20240

Dear Mr. Udall:

Congratulations on your very forthright statement in Dialogue.  
It says so well what many of us believe so deeply.

It is encouraging indeed to have such a statement from a person  
in high office, and to have it put in such eloquent words.

I hope it is read and understood at 47 East South Temple.

Sincerely,

[Redacted signature]

Assistant Superintendent

WMC:jol



## Letter 16

7-28-67

File

July 25, 1967  
Grant S. Heward  
124 West 7065 South  
Midvale, Utah 84047

Stewart L. Udall  
Secretary of Interior

Dear Brother Udall,

For some time, I've wanted to congratulate you for your courageous statements on the Negro (that came out in Dialogue several weeks ago). Salt Lake City's Two -Way Radio (KSXX) was fairly well buzzing in response. You said well what had to be said.

This subject is very dear to me. For many years, I've felt Negroes should have the priesthood just like anyone else. The curse has hurt us too. I don't want to leave my children a racist legacy.

I'm enclosing here, some material that is somewhat related to your subject of the Negro. A few years ago, I put out this little pamphlet. Last Spring, I took a rather strong stand on the Book of Abraham that resulted in my being excommunicated from the church. A page from the stapled sheets enclues part of the Book of Abraham that curses the Egyptian. The poorly copied Egyptian hieratic writing along the side of it could in NO WAY approximate the so-called translation. You might be interested in checking with an Egyptologist for your own satisfaction.

Sincerely,

*Grant S. Heward*  
Grant S. Heward

Grant S. Heward  
124 West 7065 South  
Midvale, Utah 14047

Dear

Perhaps many of my friends and loved-ones will be shocked to hear that I was excommunicated from the church on the 21st of June 1967. I feel you have a right to know how it all came about.

It all started with my trying to answer objections made by investigators and acquaintances. They had gotten amazing objections from such books as "Mormonism, Shadow or Reality" and "Mormon Claims Examined". I checked their references and found them accurate and honestly quoted. It was hard to believe such documentary evidence existed. I saw problems; but it wasn't until I studied "Joseph Smith's Egyptian Grammar" to answer the book "Why Egyptologists Reject the Book of Abraham" that the real shock hit me. The facts that shocked me were certainly not to my liking, but the facts are true and will remain so, whether I like it or not. I want to say right here and now, that from the bottom of my heart, I accept all the truth I can, and hunger and thirst after more.

In Cairo, Egypt, a visiting Mormon chastised an Egyptologist for admitting he couldn't agree with Joseph Smith's translation of the Book of Abraham in any particular. Calling this qualified and respected Egyptologist to repentance, he told him to come to Salt Lake City and ask the prophet there how to properly translate Egyptian. Of course, he knew no Egyptian himself, while the Egyptologist was well informed and could read the Ancient Egyptian Language very well.

Now I must bear my unpopular testimony. No doubt you can see how humiliating this is to me. I must not forsake my trust and deny what I know to be true. I love you all, but I would be sinning against the Light were I to follow such a course. You can tell pretty much what has transpired from this material.

First, I want to say that the court was very kind and courteous. There was not so much as an unkind word spoken during the entire proceedings. The Stake President proved to be a kind and loving man. The Bishop, who held an inquiry some weeks previous, was also warm and friendly. I am grateful for their kindness. Both stated that the charge came from the office of Joseph Fielding Smith.

When asked if I had any witnesses, I replied that I brought none, but that truth itself and God were my witnesses. I later thought that if they really investigated the testimony of "Truth", they would find him a very faithful witness indeed. Most people simply refuse to examine the evidence.

The Stake President asked me what I thought this would do to the church - would it destroy the church? I answered, no. It might make us more like our thirteenth Article of Faith suggests. It could cause us to be more open to all verifiable facts. I hope I'll learn how to say these things in such a way that all can see that spiritual growth requires freedom of truth; and that faith and confidence ought to be tempered with the truth. I pray that we all develop our spiritual testimonies on the secure rock foundation of truth; so that when the storms of new facts fall, the foundation will receive greater strength. We must be free to accept any truth and reject any falsehood. Spiritual growth develops best under an atmosphere of freedom. I believe it is a sin to oppose free agency. To seek and love the truth is part of the highest faculty in man. To oppose truth is to oppose God. To place any authority above truth is idolatry. Thou shalt have no other gods before "Truth". The scriptures say that God is truth. I'll bet President McKay feels the same way about this. I was excommunicated for writing and distributing the stapled material enclosed. I sent it with these introductory letters to every member of the Stake Presidency and High Council.

May God bless you,

Sincerely,

Grant S. Heward  
124 West 7065 South  
Midvale, Utah 84047  
June 17, 1967

Dear Brother

I am asked to meet with the Midvale Stake High Council Court on the 21st of June. In order to give you sufficient time to get an understanding of my situation, I thought it advisable to send you these letters, along with the material in question.

To start with, let me put it this way: What would you do if you found out, to your shock, that Joseph Smith was totally wrong in his translation of the Book of Abraham? Suppose you could see in black and white that his explanations and understanding of Ancient Egyptian grammar and counting were completely wrong, in fact there was every indication of guess-work or pretense? Incredible, yes, but what would you do? Would it be humiliating for you to accept it? Would you dare say anything to anyone about it? What would you do? Would you dread facing people with it? What would your friends and co-workers think of you? What would your family and relatives think of you? What would you dare say?

What would your Heavenly Father want you to do with this knowledge? Suppose you could see that many of your friends would merely consider you an oddity, possessed of the Devil? Would it be wise to tell them? Wouldn't it be wiser, safer and a lot more pleasant to keep it quiet and pretend everything was all right? What would Jesus do? What would He want you to do? He said: "And ye shall know the truth and the truth shall make you free." What is more important to you - your reputation or the souls of others? How does the friendship of the world determine your actions?

This was my situation. It happened to me! Shuddering and cringing - I was shocked! I trembled and shrunk under the load. Perhaps my feelings were just like yours would have been. Just letting a little information out made me realize clearly the ridicule and condemnation I could expect.

When they hear these things, some ask: "So what?", "What now?", "What's to come of all this?", etc. These are questions that should be reverently directed to God, not me. I'm asking just about the same questions. I felt there was a real need for a re-evaluation of certain concepts that are generally considered inflexible. Certainly our Heavenly Father already knew the points I made, and so did at least part of the General Authorities. I felt it my responsibility to share the findings with the leadership of the church on the stake and ward levels. Conference time afforded the natural occasion. The main theme of the material, however, was the proposition of allowing ourselves the freedom to have a fuller reverence for truth.

It has always been a delight and satisfaction for me to answer gospel questions for those seeking the truth. It had never occurred to me to be afraid of the answers I might find to these questions. I could usually find a nice and reasonable answer; but sometimes I was able to get by only with "possible explanations". Sometimes I came out second best and was left dangling. This was the case when I read the book "Mormonism, Shadow or Reality". The most honest statement I could make in regard to the book was that it was "very convincing". I checked all the important references and many others too. Without a doubt, that book contains the strongest group of challenges I had ever read. Maybe this book left me more open-minded and vulnerable to the Egyptian problem. It certainly improved my theological humility.

I now have a pretty good Egyptian library. If you would like to come to my home to verify any point, I would be very happy to show you all I have. I'll see you next Wednesday evening at 8:00, anyway, I suppose,

Sincerely,

Letter 17

THE UNIVERSITY OF UTAH

SALT LAKE CITY 84112

GRADUATE SCHOOL

Office of the Dean

Envelope

August 21, 1967

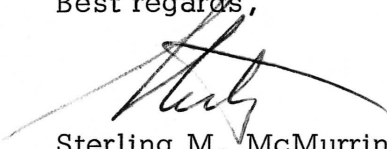
The Honorable Stewart Udall  
Secretary of the Interior  
Washington, D. C.

Dear Stewart:

I am aware that you have already seen Wallace Turner's "New York Times" article on your DIALOGUE statement, but I thought you might be interested in having an additional copy.

I am still wondering why this came out as a letter rather than an article, and I am still hoping that you'll think in terms of HARPERS or THE ATLANTIC MONTHLY.

Best regards,

  
Sterling M. McMurrin  
Dean

SMM/nnh  
Attahced (1)

## UDALL ENTREATS MORMONS ON RACE

Bids Church Remove Curbs  
on Its Negro Members

By WALLACE TURNER

Special to The New York Times

PALO ALTO, Calif., May 18

—A demand that the Mormon church immediately remove all restrictions on Negro members has been made by Stewart L. Udall, Secretary of the Interior.

Mr. Udall, a lifelong Mormon, is a descendant of pioneer members of the church, whose formal name is the Church of Jesus Christ of Latter-day Saints.

"This issue must be resolved—and resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips with the imperious truths of the contemporary world," Mr. Udall said.

He made the comment in a letter to Dialogue, a magazine founded 18 months ago to provide avenues of discussion outside church control for devout Mormons.

The Mormons welcome persons of all races into membership, but they bar Negro members from membership in the priesthood orders to which virtually all adult male Mormons belong.

This effectively keeps Negroes from holding any position of leadership in the church, since service in the priesthood orders is the avenue for advancement. No Negro, for example, could hold the title of bishop and be the leader of a Mormon congregation. Further, Negroes are

set off from the close friendships created by working together in the projects supported by the priesthood orders.

Mr. Udall's letter was not solicited and arrived as a surprise about two months ago, said Eugene England, one of two managing editors. Mr. England is on the staff at Stanford University here, as is G. Wesley Johnson, the other managing editor. The magazine is edited here and printed in Salt Lake City. It has about 7,500 circulation.

The Udall statement will be printed in the letters section of the summer, 1967, issue, Mr. England said. Mr. Johnson commented that "we will probably have a lively response." There are about 2.5 million Mormons.

Mr. Udall's comments were seen among observers sensitive to internal strains among the Latter-day Saints as creating new problems for Gov. George Romney's campaign for the Republican Presidential nomination.

In response to frequent questions and invitations to detail his personal views, the Michigan Governor, also a member of a pioneer Mormon family, has avoided any criticism of the church position on Negro participation in church affairs. He has, however, been an outspoken advocate of civil rights.

Thursday, asked to comment on Mr. Udall's letter, Governor Romney issued a statement in Lansing, Mich. He said Mr. Udall's opinions were "written only as an expression of his viewpoint as a member of the church." The Governor went on:

"In light of the fact that church doctrine is not determined by the attitude and expression of the individual members or the leadership, he knows, as do all other informed members of my faith, that his method of accomplishing the religious object he seeks cannot serve any useful religious purpose."

## Letter 18



10/2/67

September 26, 1967

File

Stewart Udall  
Secretary of the Interior  
"C" Street  
Washington, D. C. 20240

Dear Sir:

I noted with interest your recent article in the Dialogue publication dealing with our Church's position regarding the Negro. Since joining the Church in 1960, I, too, have had some concern about this subject. This concern prompted me to engage in lengthy research, the culmination of which has resulted in the preparation of a manuscript.

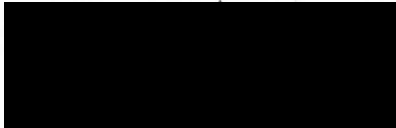
It appears to me also that the signs of the times indicate that the last days truly are here, and that all things will be restored as indicated by the prophets. This restoration of which I speak must include the Priesthood to the seed of Cain.

I am very uninformed where the publication of books is concerned, and I feel that, with your experience, you may be of some assistance to me in causing my manuscript to get into print. It has occurred to me that the occasion may arise wherein you may be sent to my city on business, and perhaps you may find the time to read the book before passing judgment on it.

I was recently made aware of a new book published by Bookcraft on this subject, however, I know that the subject was not approached by the author in the same manner that I did. I think that you will find some very thought-stimulating concepts brought forth in my manuscript.

May I hear your ideas and suggestions?

Respectfully,



Los Angeles, California 90044  
PL 00957  
Vermont Ward, South Los Angeles Stake

## Letter 19



UTAH STATE UNIVERSITY

DARYL CHASE, PRESIDENT  
LOGAN, UTAH, 84321

10/20

OCT 20 5 26 PM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY  
U.S. DEPT. OF INTERIOR  
RECEIVED

COLLEGE OF BUSINESS AND SOCIAL SCIENCES  
ROBERT P. COLLIER, DEAN  
DEPARTMENT OF HISTORY

October 17, 1967

Mr. Stewart L. Udall  
Secretary of the Interior  
Washington, D.C. 20240

Dear Stewart,

My sincerest apologies for not answering much sooner your kind note. I am grateful for your passing around to your associates Dr. Israelsen's lecture. I am sure many will appreciate it.

I have tried to get a broader sampling of opinion with regard to your letter that appeared in Dialogue. I read it with keen interest and appreciation and felt that it was well phrased and well put. Knowing something of the issues involved and the criticalness of our times on the matter, I thoroughly appreciated your persistence and was glad to see it. I fear that the newspaper accounts with a distorted emphasis are those which have prevailed in the public's mind. Certainly those are the accounts that get into circulation around here, meaning the Logan community. I have met some people who read both newspaper accounts and the Dialogue printing and sad to say one of these very persons did publicly reflect the newspaper version but when accosted realized that there was significant difference between the press notices and the actual letter. I am afraid there are two churches if not more. The church of Sunday School, Sacrament Meeting, and Testimony Meeting, and the other of informal meetings and chats between good members, but who at these times talk about the real situation as they see it. Rarely do I find these two "churches" meeting together. The habit of pleasant talk and "sustaining" spirit prevails in the one and that body seldom hears evaluation as to where we have been, where we are, and where we are going. I think personally there is no development in Mormonism quite so inharmonious with the fundamental doctrines and spirit of the Restoration than the position that has developed through the years with regard to the Negro. How I wish, too, that something could be done but I am not sure that there is much disposition among the brethren to face it. How shall we best work on it?

Our sincerest best wishes to you and your family always.

Sincerely,

[Redacted signature]

SGE:en

5-21814

Letter 20

~~Envelope~~  
Put in Dialogue File

26 October 1967

Tucson, Arizona 85710

Mr. Stewart Udall  
Secretary of Interior  
Washington, D.C.

Dear Stew--

Months and many events have pushed into history since we were in your office. I was most delighted with your written statement in "Dialogue" on the church and its rather extremely serious position on race-- Negro and the priesthood. I seriously hope that you will present the same statement to "Harpers" or "Atlantic Monthly" where its impact will obviously influence "The Brethern" and others more seriously and severe. My experience this summer when visiting several of "The Brethern" indicated an attempt on their part to disregard "Dialogue" and it appears that an attempt to extend this disregard into officialdom in stakes and wards is having its influence.

I find, as I attend Sunday meetings, that no significant effort is made to enter into discussions on current issues, problems, or events but on the contrary a persistent resolution to stay with Theology or burdensome insistence upon organizational manipulation.

During the summer I taught at Fresno State College in California. Dave Brewer was on the faculty and is now on the faculty at Hayward. While I was there He completed an article for Beacon Press to be published early in 1968 in a book entitled "The Religious Situation." Dave's article will be entitled "Mormons and Modern Society." It is a well done statement. Dave did his dissertation at the University of Utah on "Utah's Elite and Racial Norms."

The pleasantness of my summer travels with my family was enhanced by the help you and your office gives along some of the most beautiful places and trails. One of the great discoveries of students in my classes has to do with the deep concerns of resources, parks, beauty, recreation, conservation and extended development of these. I certainly hope the day will soon arrive when young men and women-- high school and college age--- can get involved in vast numbers helping to promote what you are doing. I'm sure

that the employment had in this area would have wide and nationally significant consequences.

I'm deeply sorry that we were unable to see you last spring. However our visit in Washington was totally rewarding . However we are still waiting for a route or a way to sit and visit with Walter Reuther.

Sterling McMurrin will deliver the Emil Larsen Phi Delta Kapppa lecture at the University of Arizona November 9. We are looking forward to his real short visit with us.

With best regards, I remain

Sincerely yours----

[REDACTED]  
[REDACTED]

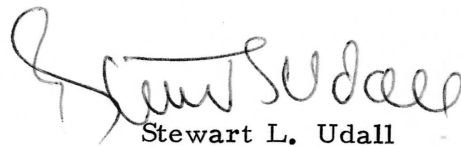
Negative Letters received by  
Stewart Udall  
in response to “Dialogue” letter

January 28, 1968

MEMORANDUM FOR THE FILES

These are letters received in response to my article in DIALOGUE Magazine entitled "An Appeal for The Dis-solution of the Anti-Negro Doctrine".

These letters represent a fascinating cross-section of Mormon thought on this issue. As I had no desire to be argumentative, replies were not sent to most of these letters. The one exception was that I did write out longhand replies to most of my friends who wrote in order to thank them for their support.

A handwritten signature in cursive script, appearing to read "Stewart L. Udall".

Stewart L. Udall  
Secretary of the Interior



Letter 1

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

# WESTERN UNION TELEGRAM

W. P. MARSHALL  
CHAIRMAN OF THE BOARD

R. W. McFALL  
PRESIDENT

SYMBOLS

DL = Day Letter

NL = Night Letter

LT = International Letter Telegram

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

LLC157 (8)CTC058 PRB181

PR SLB046 NL PD SALT LAKE CITY UTAH 19

SECRETARY STEWART UDALL

*DLREM) CARE GUARD*

1967 MAY 19 PM 2 26

DEPT OF INTERIOR WASHDC

YOU SHOULD PRACTICE WHAT ADAM CLAYTON POWELL PREACHES "KEEP THE FAITH BABY" DO YOU WANT THE DEMOCRATS HERE TO LOSE? WE DONT. WHY ARE YOU TRYING TO GET THE PRIESTHOOD FOR OTHER PEOPLE WHEN YOU VALUE IT SO LIGHTLY

BARKERS - HORNES - DRIGGS - CHRISTENSENS - RICES

6TH AND 7TH GENERATIONS GOOD CHURCH MEMBERS AND DEMOCRATS

IMMEDIATE OFFICE  
OF THE SECRETARY

MAY 22 9 38 AM '67

U.S. DEPT. OF INTERIOR  
RECEIVED

# Letter 2

U.S. DEPT. OF INTERIOR  
RECEIVED

MAY 22 4 19 PM '67

IMMEDIATE OFFICE  
OF THE SECRETARY

[REDACTED]  
Salt Lake City, Utah 84108  
May 19th, 1967.

The Honorable Stewart L. Udall  
Department of the Interior  
C St between 18th and 19th Sts NW  
Washington, D.C.

Dear Mr. Secretary,

Your letter to Dialogue urging your own (Mormon) Church to give our Negro Brethren the Priesthood to relieve them of the "burden" of lacking the privilege of becoming a Mormon Bishop was quoted in to-day's (Mar.19th) S.L.Tribune.

Now, dear [REDACTED], (I am your [REDACTED]) when you remember how you grandfather and then your father were saddled with the office of Bishop and other Mormon priestly offices all their adult lives I am surprized that you could humanely wish such burdens on others.

In Washington when you go to you own ward's worship service (I visited five Mormon chapels in that area) you observe that the white priesthood serves and ministers to the negro brethren and their families and the whites alike. I discovered no negro resentment over the negro being served instead of doing the serving. Indeed, it looked to me as if this differentiation was all to the Negro's advantage. Let me recount a few of the colored man's advantages over us Caucasians by membership in the Mormon Church:

His wife is not getting him out of bed early every Sunday morning to attend a Mormon Priesthood meeting; his teenage boys are not required to go early to the worship service to prepare the emblems of the Lord's Supper, or to remain after the services to clean up. Yet the Negro brother and his family enjoys all his white brother's privileges of prayer, preaching, worship, partaking of the sacrament, and even of baptism, without any of the burdens of preparing or administering them.

All our colored brethren can enjoy a little breaking of the Sabbath with much less guilt than the priesthood members. Try to imagine a colored Mormon elder being caught fishing or mountain-climbing on Sunday when his Bishop had instructed him to be in a Sacrament Meeting. And, as for holding down a Bishop's job with its involved long and unusual hours of consultation, visitation, adjusting petty squabbles, ministering to the sick and to the poor and performing a hundred other onerous duties, all without pay, oh why would you wish that on any other brother, white or non-white?

Nevertheless "God is speaking", so you are quoted as saying, and, in that case I must concede your trumpet sound is timely, In the spirit of comradeship, however, may I beg that you seek another Interview with THE GREAT COMMANDER for clarification on protocol - why has not our modern prophet yet received the Word?

With kindest well wishes, sincerely,

Your brother, [REDACTED]

Info

Salt Lake City Utah 84108

A/R  
MAIL



The Honorable Stewart L. Udall  
Department of the Interior  
C St between 18th and 19th sts NW  
Washington, D.C. U.S.A.

# Letter 3

[REDACTED]  
Salt Lake City, Utah  
May 19, 1967

Mr. Stuart Udall  
Secretary of the Interior  
Washington, D.C.

Dear Mr. Udall,

Concerning your recent article in DIALOGUE, we would like to refer you to these scriptures:

Wherefore enter ye in at the gate as I have commanded and  
seek not to counsel your God. (D&C 22:4)

...shalt thou find favour and good understanding in the sight  
of God and man.

Trust in the Lord with all thine heart; and lean not unto  
thine own understanding.

In all thy ways acknowledge him and he shall direct thy paths.  
(Proverbs #3:4-6)

Let's let the Lord decide when to reveal a change concerning the  
Priesthood.

Sincerely,

[REDACTED]  
Mr. and Mrs. [REDACTED]



ALWAYS USE  
ZIP CODE



Salt Lake City  
Utah 84105

Mr. Stuart Udall  
Secretary of the Interior  
Washington, D.C.

PERSONAL CONFIDENTIAL

PERSONAL CONFIDENTIAL



# Letter 4

Vernal, Utah  
May 19, 1957

IMMEDIATE OFFICE  
OF THE SECRETARY

MAY 22 4 19 PM '57


U.S. DEPT. OF INTERIOR  
RECEIVED

Dear Mr. Udall,

Your insistent demands that the L. D. S. Church bestow the right the Priesthood of God on the Negro race are somewhat foolish and vain as whether or not the Negroes gain this privilege is between them and the Lord, not between you or I. If you suppose that the Priesthood is a political item that can be given or taken away by the whim of political pressure, then you yourself are not worthy to hold this responsibility before the throne of Heaven or men. Just because you happen to be in a currently powerful political position in the world does not give you the right or responsibility to dictate what the Lord must do to His children whether they be Negroes or any other race upon the face of the earth.

If you are afraid of what may be the social or political outcome if the Negroes are not granted admittance into every door that strikes their fancy, then you do not understand nor appreciate the great cost by which the gospel was restored again upon the earth through the servants of the Lord who were called and appointed to this task by the Lord. For your information, I can promise you that the Negroes will never be given the rights of the Priesthood except they humble themselves before the Lord in righteousness and obedience. They cannot and will not gain this right or privilege by or through riots, marches or the pressure of faithless men such as yourself who do not know or understand the eternal nature and significance of this right and calling before the Lord.

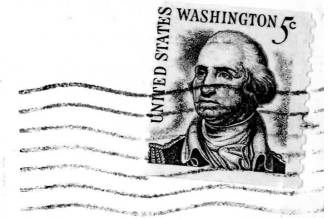
It would be no blessing to the Negroes to have the Priesthood before they are ready and willing to assume the responsibilities and consequences connected with this office in the Kingdom of God. To give them the impression that they can gain entrance into this office and calling other than through repentance, humility and obedience to the Lord is a disservice to them or any other race or person on earth.

Respectfully yours,  


*Info*

[Redacted]  
[Redacted]

Vernal, Utah



Sec. Stewart Udall

Department of the Interior

Washington D. C.

# Letter 5

5/23

Henefer, Utah  
May 19, 1967

Stewart Udall  
Sec of Interior

U.S. DEPT. OF INTERIOR  
RECEIVED  
MAY 23 3 38 PM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

Mr. Udall,

I am very much displeased with you as a public servant and as a representative of the LDS Church! To think that the Lord has discontinued to give His word and instruction to His Prophet and has now spoken to a "lay" member of the church, makes me happy to know really where the TRUTH is. I have always been taught to keep my eye on the Prophet, and not a person who claims, because of his government position, to be in the "Know how" concerning church doctrine!!

As a returned missionary for the church, since when have our missionaries been sent to preach the truth to the Negro people? As your untimley article so stated in the Ogden Standard, 19 May 67, this has always been the policy of the church. Check again for the truthfulness of your statement.

To think that you, as a member of the Church of Jesus Christ of Latter-day Saints, could be so helpful as a missionary in your IMPORTANT position, then you allow such a release in the newspaper makes me ashamed

info

to think that we have such people in our church. Instead of building up the Kingdom of God, YOUR tearing it apart and making it very difficult for the Church to move ahead.

It is comforting to know that we can remove such people as you from public office every 4 years, and you can rest assured that I will do all in my power to acquaint our members with the falacy of your statement. I feel that you are not even worthy of the government position you hold when you USE your church for your own benefit!!!

Thank goodness for the gospel of repentance, I urge you to use it.

[REDACTED]  
[REDACTED]  
HENEFER, UTAH

[REDACTED]  
[REDACTED]  
Henefer, Utah 84033



Secretary Stewart L Udall  
INTERIOR SECRETARY  
Washington, D.C.

# Letter 6



[REDACTED]  
Stamford, Connecticut 06903  
May 20, 1967

The Honorable Stewart L. Udall  
Secretary of the Interior  
Washington, D. C.

Sir:

From an artical in the New York Times I learned of a letter you had written to the Dialogue stating our church was wrong in withholding the priesthood from the Negros. If you knew as much about the Gospel as you do about the affairs of state, you would never have written such a letter.

The priesthood was witheld from the Negros by God himself for reasons unknown to man. Since He is the creator of all things, I know that no one else has the right to say who will be His legal representative on the earth.

The fact that your parents were Mormans before you were born does not make you an authority on running the affairs of the Church of Jesus Christ.

In case you are interested, this information, withholding the preisthood from the Negros, is found in the Pearl of Great Price as a revelation given to Enoch, the prophet at that time.

If you are a good Latter Day Saint, some serious thought and study should be worked into your busy schedule so that you will not make remarks of this kind.

Sincerely yours,

[REDACTED]  
[REDACTED]

DCH/gh

# Letter 7

May 20, 1967

Secretary of the Interior,  
Stewart L. Udall  
Washington, D. C.

IMMEDIATE OFFICE  
OF THE SECRETARY  
MAY 31 11 43 AM '67

U.S. DEPT. OF INTERIOR  
RECEIVED

Dear Mr. Udall:

I just finished reading the Los Angeles Times article, "End Mormon Racial Bias, Udall Urges." I felt it necessary to express my sympathy to you for your apparent lack of knowledge and testimony of the truthfulness of the Gospel.

You have served witness to the entire world that the presence of social needs is the basis for latter-day revelation. If you had more faith, you might understand that the criteria for revelation are not man's needs but rather God's will. Our Church is not a democracy, nor has it ever pretended to be one; but rather it is a theocracy based on the authority given to the Prophet Joseph Smith via a visitation from God himself. Of course if you covet the stewardship presently invested in President David O. McKay, then perhaps you might prefer to lead another dissenting group away from the Church -- a move similar to that which was led away after the death of Joseph Smith. But, within the Church which was restored to the earth through the Prophet Joseph Smith, there are no avenues by which the Saints lead God, but rather there are only paths by which we may follow God.

I could respect your opinion if it were expressed within the context of a purely social institution. Educational, political, economic, social and other organizations can well be changed via your dissenting comments; but the Church of Jesus Christ of Latter-Day Saints (just as in the trying days of its existence in Illinois and Missouri) is not to be an instrument in the hands of would-be reformers. The principles espoused by the Church are eternal in nature and God's own final judgement will decide the propriety of His laws and ordinances.

Sincerely,

[Redacted signature]

[Redacted address]

Burbank, California 91503

Info

# Letter 8

May 20, 1967

████████████████████  
Phoenix, Arizona

Hon Stewart Udall  
Sec of Interior  
Wash. D.C.

Dear Brother Udall,

I think your article to the magazine trying to tell the "LDS church" what to do about the negro is asinine, out of gear and certainly you must be out of your mind. Are you running out of problems to solve?

Who made you so omnipotent that you feel you can solve a problem Abel could not solve nor apparently Adam nor Lincoln nor Eisenhower nor Truman, nor that violence-maker Martin Luther King? Have you no civility nor sympathies for our leaders, burdened with so many unsolved problems? Or who do you think you are to presume you can force by public declaration on man, David O McKay, to open up the windows of security on the negroes? Are you beyond polite, personal communication?

Have you hired a negroe in your own home or enterprise? Do you think you have enough common sense to save a few dollars and withdraw one of these poor, ill-favored people from their morass of corruption and spiritual weakness? If not, then, what can you expect President McKay to do with your hands. If not yours, then whose? I could go on at length and tell you why. The Lord is not blind.

Sincerely,

████████████████████

May 20, 1967

Phoenix, Arizona

Hon Stewart K Udall

Morris

Sec. of Interior

Wash. D.C.

Dear Brother Udall,

I think your article to the magazine ~~about~~ trying to tell the "LDS Church" what to do about the negro is asinine, out of gear and certainly you must be out of your mind. Are you running out of problems to solve?

Who made you so omnipotent that you feel you can solve a problem Abel could not solve nor apparently Adam nor Lincoln nor Eisenhower nor Truman, nor ~~is~~ that violence-maker Martin Luther King? Or who do you think you are to presume you can force <sup>by public declaration</sup> one man, ~~the~~ David O. McKay, to open up the windows of security on the negroes?

Are you beyond <sup>polite</sup> ~~civil~~, personal communication?

Have you hired a negro in your own home or enterprises? Do you think you have enough common sense to save a few dollars and withdraw one of these poor, ill-favored people from their morass of corruption and spiritual weakness? If not, then, what can you expect President McKay to do with your hands. If not yours, then whose? I could go on at length and tell you why. The Lord is not blind.

Sincerely,

Have you no civility nor sympathy for our leader, burdened with so many unworked problems?

# Letter 9

[REDACTED]  
Fremont, CA.  
94538



Secretary of THE Interior Stewart Udall  
WASHINGTON,  
D.C.



IF YOU DONT FULLY UNDERSTAND YOUR OWN RELIGION -  
Why dont you TRANSFER to some other Faith? IT'S OBVIOUS YOU  
DONT UNDERSTAND YOUR OWN CHURCH'S TEACHINGS.

(ELDER) [REDACTED] FREMONT, CA. 94538  
(LDS)

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ssociated Press

Romney vs.  
Udall on  
Negro Bias

Lansing, Mich.  
Governor George Rom-  
ney said yesterday that In-  
terior Secretary Stewart  
Udall's criticism of Mor-  
man racial doctrines "can-  
not serve any useful reli-  
gious purpose."  
Udall's statement came in  
a letter to Dialogue, which is  
a magazine published in Palo  
Alto, Calif., that provides a  
forum free of control by the  
Church of Jesus Christ of  
Latter-Day Saints.  
Udall, member of a pio-  
neer Mormon family, de-  
manded that his church re-  
solve its stand on Negroes  
and allow them full member-  
ship.

Mormons welcome all  
races but withhold from  
Negroes membership in the  
priesthood orders to which  
virtually all other adult  
males belong.

The church says the edict  
can be changed only if David  
O. McKay, president of the  
church, experiences "a di-  
vine revelation."

In answer to Udall's view,  
Romney issued a statement  
which said:

"In the light of the fact  
that church doctrine is not  
determined by the attitude  
and expression of the individ-  
ual members or the leader-  
ship, he knows, as do all oth-  
er informed members of my  
faith, that this method of ac-

New Italian  
Ambassador to  
U. S. Named

Rome  
Egidio Ortona yesterday  
was appointed ambassador  
to Washington to succeed  
Sergio Fenoaltea, who re-  
signed last month in protest  
against Italy's policy on Viet-  
nam.

Ortona, 56, is director of  
the Foreign Ministry and  
previously was director of  
the Department of Economic  
Affairs.

It is his second assignment  
to Washington. He was min-  
ister to the Italian Embassy  
there from 1944 to 1958. In  
1959, he was moved to New  
York as Italy's permanent  
representative to the United  
Nations.

Reuters

completing the religious ob-  
ject he seeks cannot serve  
any useful religious pur-  
pose."

Our Correspondent

Vertifan Research

San Diego  
The XV-5A Vertifan, a new  
research aircraft, will be  
transferred from its builders,  
Ryan Aeronautical Co., to the  
National Aeronautics and  
Space Administration for a  
flight research program,  
Ryan announced yesterday.

Associated Press

Why Red  
Diplomat  
Defected

Washington  
Janos Radvanyi, the  
Hungarian diplomat who  
defected to the United  
States this week, indicated  
in a statement yesterday  
that he broke with his gov-  
ernment because of policy  
differences.

It was reported that he be-  
came disillusioned with his  
country's role in efforts to  
settle the Vietnam war.

"In recent months I came  
to realize that it was impos-  
sible for me to act in good  
conscience and continue to be  
the representative of the  
Hungarian government to the  
American government," the  
former Hungarian Charge  
d'Affaires said in a state-  
ment made available through  
the State Department.

Meanwhile it was learned  
that the Hungarian Foreign  
Ministry is sending a two-  
man team to Washington for  
a meeting with Radvanyi.

The State Department,  
which announced on Wednes-  
day that Radvanyi's request  
for asylum in this country  
had been granted, agreed to  
the meeting and Radvanyi  
consented to see his former  
colleagues, officials said.

Associated Press

# Letter 10

Dear Brother Udall;

I'm writing in reference to this clipping I discovered in the Washington Post. I feel it is necessary that you clear up what must be a misquotation by the Post. It is misquotation and apparent dissensions such as this which void all the good efforts of the missionary program and individual members of the church.

This particular question concerning the negro holding the priesthood, has been greatly misunderstood and misrepresented to the world public in general. Especially in light of Governor Romney's presidential candidacy. Brother Romney finally straightened out the misunderstanding in a well hidden article in Life. Too many people have the mistaken concept that this is a convention of man and can be merely altered by decision of a committee or counsel. This is not possible when one realizes the nature of our church and it's complete dependence on revelations for which is the only means that the revelation concerning the denial of the priesthood unto the negro can be changed. For it is prescribed in the Scriptures. In the pearl of Great Price Abraham chapter 1 verse 27 it says "Now Pharaoh being of that lineage by which he could not have the right of Priesthood,..." it mentions in verse 2 of the same chapter "...; and thus, from Ham sprang that race which preserved the curse in the land." and this original curse is described in Moses chapter 7 verse 22 "and Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam, save it the seed of Cain, for the seed of Cain were black, and had not place among them." The curse is further described in verses 36 and 37 of Chapter 5 of Moses.

I am writing this letter in the capacity of an elder and a fellow priesthood holder in that you may have knowledge of the fact that you have been misrepresented to the public and may correct the damaging error. If you have not been misrepresented it is my purpose in writing to exhort you to study the Scriptures and principles of the Gospel more that you may be a qualified member of the priesthood to

make such statements. It is not for a priesthood holder to contend with the church or the general authorities on matters concerning direct revelation by speculation, it is rather his responsibility and obligation to see that it be promulgated and carried out. The Negro will again receive the priesthood when as I understand it scripturally "when the sons of Levi do again offer an offering in righteousness." I don't propose to set myself up as a speculator for if I am in error on this particular scripture I know that it is scriptural doctrine that the Negro will receive the priesthood when the time comes. This time will be revealed by revelation and not due to political or social expediency or any other means.

I don't want to seem as an uncompromising and religious fanatic, but the power and responsibility, and respectability of the Priesthood are nothing to be tampered with, no matter what the circumstances.

As far as Civil Rights is concerned I am very liberal and support the present drives for racial equality (equality not superiority for either side). And we as priesthood holders should do for the Lord's system is one of the brotherhood and equality in every aspect save this concerning the priesthood.

If I have offended you I apologize but this is a misconception that must be corrected, whether it was taken out of context or not. And I ask that your efforts to coordinate, develop, and guarantee the interior of this great land that God has chosen to favor be blessed by the Lord's guidance and blessings and wish you luck and good fortune in your private life.

Sincerely  
a fellow priesthood holder  
Midshipman [REDACTED]

BEAT ARMY IN 196 DAYS

Midshipman [redacted], '68

[redacted]  
U. S. Naval Academy  
Annapolis, Maryland  
21412



Mr. Stewart Udall  
Secretary of the Interior  
C Bet 48th and 19th, NW  
Washington, D.C.

PERSONAL:  
TO BE OPENED  
ONLY BY THE  
SECRETARY,  
MR. UDALL



Dear Brother Udall;

I'm writing in reference to this clipping I discovered in the Washington Post. I feel it is necessary that you clear up what must be a misquotation by the Post. It is misquotation and apparent discussions such as this which voids all the good efforts of the missionary programs and individual members of the Church.

This particular question, concerning the negro holding the Priesthood, has been greatly misunderstood and misrepresented to the world public in general. Especially in light of Gov. Romney's presidential candidacy. Brother Romney finally straightened out the misunderstanding in a well hidden article in Life. Too many people have the mistaken concept that this is a convention of man and can be merely altered by a decision of a committee or council. This is not possible when one realizes the nature of our church and its complete dependence on revelations, for which is the only means that the ~~scripture~~ <sup>revelation</sup> concerning the denial of the Priesthood unto the negro <sup>can be changed</sup>. For it is prescribed in the scriptures. In the Book of Great Price Abraham chapter I, verse 27 it says "Now I know that I am of that lineage by which he could not have the right of Priesthood,..." it mentions in verse 24 of the same chapter "...; and thus, from that sprang that race which preserved the curse in the land -" and this original curse is described in Moses chapter 7 verse 22 "and Enock also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam, save it the seed of Cain, for the seed of Cain were black, and had not place among them." The curse is further described in verses 76 & 77 of chapter 5 of Moses.

I am writing this letter in the capacity of an elder and a fellow priesthood holder, in that you may have knowledge of the fact that you have been misrepresented to the public and may correct the damaging error. If you have not been misrepresented it is my purpose in writing to exhort you to study the scriptures and principles of the gospel, more that you be a qualified member of the priesthood to make such statements. It is not for a priesthood holder to contend with the Church or the General Authorities on matters concerning direct revelation or speculation, it is rather his responsibility and obligation to see that it be promulgated and carried out. The Negro will again receive the Priesthood when as I understand it scripturally "when the Sons of Levi do again offer an offering in righteousness." I don't propose to set myself up as a speculator for I am in error on this <sup>particular</sup> scripture. I know that it is scriptural doctrine that the Negro will receive the Priesthood when the time comes, this time will be revealed by revelation and not due to political or social expediency or any other means.

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If I have offended you I apologize but this is a misconception that must be corrected, whether it was taken out of context or not. And I ask that your efforts to coordinate, develop, and guarantee the interior of this great land that God has chosen to favor be blessed by the Lord's guidance and blessings and wish you luck and good fortune in your private life.

Sincerely  
a fellow priesthood holder

Midshipman [REDACTED]  
BEAT ARMY IN 196 DAYS

Letter 11



Mesa, Arizona 85201



Mr Stewart Udall Secretary of the Interior  
Private Residence P  
Washington DC.

*Interior Dept*

15 E 2nd Ave  
Mesa Arizona  
19 May

Dear Stuart You know what happened to Lucifer when he told God how to run affairs

In a God inspired church even the highest don't dare tell God our father how to run the affairs on earth

Don't make a fool of yourself for your worthy ancestors sake

Sincerely

A solid black rectangular box used to redact the sender's name.

[REDACTED]  
Mesa Arizona  
19 May

Dear Stewart Yarbrow what happened  
to Lucifer when he told God how to  
run affairs

In a God Inspired Church Even the highest  
dont dare tell God our Father how to  
run the affairs on Earth

Dont make a fool of yourself for  
Your Worthy Ancestors Sake

Sincerely  
[REDACTED]

Letter 12

[REDACTED]  
[REDACTED]  
Prescott Ariz

Mr. Udall

I thought it fitting that you know how many of the members of the LDS church and perhaps all, feel about such a ridiculous and stupid statement on your part as contained in the enclosed newspaper clipping from the Arizona Republic.

Throughout the history of the church it has followed a consistent pattern that all ill-informed, unworthy, disloyal and apostate members are quick to try to outline the affairs of the church and set it in order.

The more a member of the church breaks the laws of God and disregards the statutes of the church the more he will tell others how to live them.

It seems that you would have recognized this basic truth by now and not fallen into this foolish air as so many in the past have done

[REDACTED]

Mr. Hall

Prescott, Ariz

I thought it fitting that you know, how many of the members of the S. D. S. Church & perhaps all, feel about such a ridiculous & stupid statement on your part as contained in the enclosed newspaper clipping from the Ariz. Republic.

Throughout the history of the church ~~such~~ it has followed a consistent pattern that the ill informed, un-worthy, disloyal & apostate members are quick to try to outline the affairs of the church & set it in order.

The more a member of the church breaks the laws of God & disregards the statutes of the church the more he will tell others how to live them.

It seems that you would have recognized this basic truth by now & not fallen into this foolish error as so many in the past have done

# Letter 13

Dragerton Utah

May 21, 1967

Hon. Sec. Stewart Udall

Washington D.C.

Dear Sir;

It was with regret that I read of your attack upon the church in the Deseret news. When a member of the church raises the Negro issue as you have done you really telling the world that you do not believe we have profits and are guided by God through divine communication.

The teachings of the Prophet Joseph Smith were that the Negro cannot hold the priesthood. He had his chance of the pre-existence and he rejected it. It is the Lord's priesthood and he has the power to designate to whom it shall be given, and that power of designation has never been given to man. You certainly owe an apology to President David O McKay.

The Negroes in the church are respected and honored for their integrity and faithful devotion. If they are baptized, confirmed, keep the Commandments and be faithful, they will come forth in the first resurrection and will enter the celestial kingdom some time in God's eternal plan, the Negro will be given the right to hold the priesthood. Until that time comes let us who have the truth not chase an illusion of equality, under socialism, instead of freedom under state rights and local self-government.



The root of all present racial trouble is interference in the internal affairs of southern states by people not at all interested in the settlement of any problems arising between the Negro and white Americans. This interference comes from organizations and individuals in the north seeking to use the Negro. Among them are found communists, fuzzyheaded liberals, eggheads, pacifists, idealists, do-gooders, conniving politicians, self seekers and civil disobedience kits.

They employ situations which inflame and agitate the white populace and use it as white propaganda.

When the Lord chose the nations to which the spirits were to come, determining that some would be Japanese and some would be Chinese and some Negroes and some Americans engaged in active segregation. When he preserve his people Israel in Egypt 400, he engaged in active segregation. The Jews were segregated and also the Mormons.

The Civil Rights Bill is 90% communist and 10% civil rights.

If you were to read "The Fate of the Persecuters of the Church" it really would make you stop and think before making such a statement.

Sincerely yours

████████████████████

Hon. Sec. Stewart L. Udall  
Washington D.C.

Dragerton, Utah  
May 27, 1967

9/26  
MAY 27 1967  
1:5 PM '67  
U.S. DEPT. OF INTERIOR  
RECEIVED  
MIDDLE OFFICE  
OF THE SECRETARY

Dear Sir;

It was with regret that I read of your attack upon the church in the Desert News. When a member of the church raises the negro issue as you have done, you are really telling the world that you do not believe we have prophets and are guided by God through divine communication.

The teachings of the prophet Joseph Smith were that the negro could not hold the priesthood. He had his chance in the pre-existence and he rejected it. It is the Lord's Priesthood and he has the power to designate to whom it shall be given, and that power of designation has never been given to man. you certainly owe an apology to President David McKay.

The negroes in the church are respected and honored for their integrity and faithful devotion. If they are baptized, confirmed, keep the commandments and be faithful, they will come forth in the first resurrection and

will enter the celestial kingdom. Some time in God's eternal plan, the negro will be given the right to hold the Priesthood. until that time comes let us who have the truth not chase an illusion of equality, under Socialism, instead of freedom under State Rights and local self government.

At the root of all present racial trouble is interference in the internal affairs of Southern States by people not at all interested in the settlement of any problems arising between negro and White Americans. This interference comes from organizations and individuals in the north seeking to use the negro. Among them are found Communists, fuzzy headed liberals, eggheads, pacifists, idealists, do gooders, conniving politicians, self seekers & civil disobedience advocates. They employ situations which inflame and agitate the white populace and use it as white propaganda.

When the Lord chose the nations to which the spirits were to come, determining that some would be Japanese and some would be

Chinese and some negro and some Americans  
He engaged in an act of segregation. When he  
preserved his people Israel in Egypt 400 years,  
He engaged in an act of segregation. The  
Jews were segregated and also the mormons.

This Civil Rights Bill is 90% Commu-  
nist and 10% Civil Rights.

If you were to read "The Fate of  
The Persecutors of the Church" it  
would really make you stop & think  
before making such a statement.

Sincerely yours,  
[REDACTED]

# Letter 14

21 May 1967

Secretary Udall:

Is it colossal ignorance or political viciousness? I recently shared the extremely disgusting experience of reading the extremely disgusting experience of reading a feature article on the front page of Nevada's largest newspaper entitled "End LDS Bias - Udall."

I say "shared" because without exception, every member of the church of high and low position - with whom I have discussed your "demand" has looked upon it with utter disdain and incredulity.

Prior to examining the substance of your position, I would like to examine you as an individual - to ascertain why you deem yourself a fit spokesman for the church.

I certainly will not, nor cannot judge, Mr. Secretary, but I have been told by several sources, including high level Washington sources when I attended law school there, that you do not in any substantial measure adhere to the standards of the LDS church. Is that true? Do you possess a temple recommend, Mr. Secretary? Are you living a life worthy of obtaining one? Do you live the Word of Wisdom? Pay a full tithing? etc. If you answer the aforementioned questions in the negative, then it is obvious why you would brazenly demand that the church forsake the word of the Lord and fall in line with the other churches - the church simply has no place of real meaning in your life.

If, on the other hand, you consider yourself an active, faithful member of the Church, it then becomes obvious that you need to discover what the doctrines of the church are. In the above referenced article, the paper

referred to you as “a lifelong Mormon and descendant of pioneer members of the Church of Jesus Christ of Latter Day Saints.” - Perhaps you have forgotten that the Prophet Joseph and many of those pioneers gave their lives - and were required to give their lives - because of their refusal to compromise God’s laws and conform to the “orthodox” teachings of the churches.

The fact that you, Mr. Secretary, and others like you and the churches of the world, as it were, seek in ignorance to deride and malign the church and its ordained authorities, and “persuade” through pressure and innuendo, said church and authorities to a supposed “popular” position will do nothing more than cause us to resolve the stronger to sustain truth at all cost.

The Church has always extended the hand of fellowship to the Negro - recognizing, where others fail, that they are our brothers under a common Divine parentage. The fact that God has seen fit to create a disability, i.e., the withholding of the Priesthood, from certain of his children who were disobedient in the pre-existent life, is a condition we cannot alter. The fact that we discipline or deprive certain members of our own family because of disobedient acts doesn’t mean that we love them any less. - Of course I know - your position conforms with the “popular” notion that God merely - and capriciously mixed up a “batch” of children, some of whom were white, others black and some yellow in order to provide interest and variety. I pity those who consider such a concept deserving of belief.

Incidentally - and I do not mean to be unkind - but if I believed that my church was the last to receive the word of God, I would most assuredly change. Maybe this is the logical thing for you to do. Go with those who conform and adjust their doctrines to the popular notions of so-called “majorities.”

Another suggestion - if you and the rest of the Great Society would encourage the Negro to work and live for the respect and equality they desire - as your pioneer forebears had to do - rather than incite and encourage them to riot and civil disobedience we would all see an accelerated arrival of a brotherhood of all men.

Sincerely - but not respectfully, yours,

Th...

P.S. If your ill advised pronouncement was an effort to deter Gov. Romney's potential progress I can offer you nothing but pity.



5-24-67

██████████ 8 ██████████

ATTORNEYS AT LAW

████████████████████

████████████████████  
LAS VEGAS, NEVADA 89101

TELEPHONE ██████████

21 May 1967

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pioneers gave their lives - and were required to give their lives - because of their refusal to compromise God's laws and conform to the "orthodox" teachings of the Churches.


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Sincerely - but not respectfully, yours,  


P.S. - If your ill advised pronouncement was an effort to deter Gov. Romney's political progress I can offer you nothing but pity.

*You absolute nut — why don't you shut down Negro Bias!*

# Udall Urges Mormons to End Negro Bias

## Interior Secretary Challenges Church to Admit Race to Full Membership

PALO ALTO (UPI)—Interior Secretary Stewart L. Udall has challenged the Church of Jesus Christ of Latter-day Saints to end its discrimination against Negroes by admitting them to full membership.

"The restriction now imposed on Negro fellowship has no real sanction in essential Mormon thought," Udall, a lifelong member, said in a letter to Dialogue, a magazine for Mormons edited by two Stanford University staff members.

The church allows Negroes to become members, but bars them from membership in the priesthood, to which nearly all Mormon men and teenage boys belong. Only members of the priesthood may hold leadership posts, even on the local level.

### Believed Cursed

Mormons believe Negroes are cursed by God for their activities in a previous existence.

The Mormon attitude toward the Negro has political ramifications because of the potential Presidential candidacy of Michigan Gov. George Romney, a member of the faith.

In Lansing, Mich., Romney said Udall's call for a change in church policy "cannot serve any useful religious service."

Romney stuck by his position that Mormon doctrine is not determined by the church's membership.

The governor said in a statement issued by his office that Udall's article in Dialogue and a letter to

President David McKay of the church were written "only as an expression of his viewpoint as a member of the church."

In light of the fact that church doctrine is not determined by the attitude and expression of the individual members or the leadership, he knows as do all other informed members of the faith that his method of accomplishing the religious objective he seeks cannot serve any useful religious service."

Romney has insisted the Mormon doctrine should not be a factor in his political future because he did not draw it up and, under the doctrine, had no role in trying to change it.

### Calls for Courage

Earlier Romney had said "if my church prevented me in any way from dedicating myself to the removal of social injustice and racial discrimination, I would not belong to it. But such is not the case."

Udall called on the present leadership of the LDS church to show the same "genuine courage" displayed by 19th century Mormon leaders when they renounced the doc-

trine of polygamy.

"Every Mormon knows that the day will come when the Negro will be given full fellowship," Udall wrote. "Surely that day has come. All around us the Negro is proving his worth when accepted into the society of free men . . . surely God is speaking to us now, telling us that the time is here."

The interior secretary, whose grandparents were among the Mormons who settled northern Arizona, said, "The divine curse concept which is so commonly held among our people runs counter to the great stream of modern religious and social thought."

### Warns of Scrutiny

He warned that the church's position would undergo increasing scrutiny and said the issue must be resolved—"resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips with the imperious truths of the contemporary world."

"It must be resolved not because we desire to conform or because we want to atone for an affront to a whole race. It must be resolved because we are wrong and it is past the time when we should have seen the right."

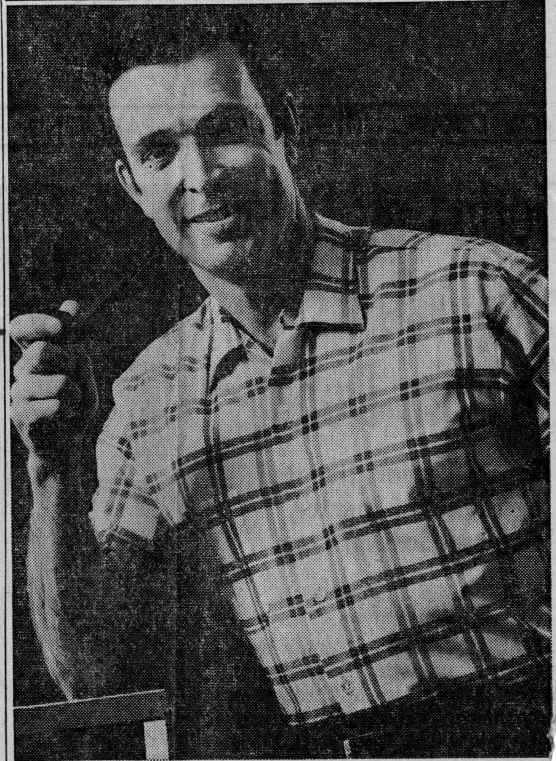
We violate the rights and dignity of our Negro brothers, and for this we bear a measure of guilt;

but surely we harm ourselves even more."

G. Wesley Johnson, one of Dialogue's managing editors, said the letter had arrived unsolicited from Udall. It was released

Thursday.

The quarterly has a circulation of 7,500 and has published five previous issues. It has no connection with the LDS church.



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Los Angeles Times

Vol. LXXXVI, Sat., May 20, 1967 No. 168

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### ESTIC BUREAUS

Pennsylvania Ave., N.W. Bureau chief: David Abramson, John H. Arkdall, Vincent J. Coley, Don Irwin, L. Loory, Ronald L. Wilson, Witol Bldg. William Street

# Letter 15

Ogden Utah  
May 22, 1967

Mr. Secretary

I don't know what you thought you had to gain by challenging the authorities and the prophets of the church but it must have been political.

You may have gained a few votes in Harlem, but you lost a lot of them in Utah, when a man puts politics before his church he is asking for trouble.

If our church is true that the policy is true and it is instigated by God not by man! if I were in your shoes I would make a public apology to our prophet David O McKay and Joseph Smith soon. If not I wouldn't consider myself a member of the church (you have apostatized!) any more.

If you do not do this I hope the authorities excommunicate you!

Disappointed in you

██████████

Golden Utah  
May 27 1967

Mr. Secretary

I don't know what you thought you had to gain by challenging the authority & the profits of the church. But it must have been political.

You may have gained a few votes in Harlem, but you lost a lot of them in Utah, when a man puts politics before his church he is asking for trouble.

If our church is true then the policies are true and it is motivated by God not by man! If I were in your shoes I would make a public apology to our prophet David O. McKay & Joseph Smith & son. If not I wouldn't consider myself a member of the church (you have apostasized) any more.

If you don't do this I hope the authorities ex-communicate you!

Disappointed in you





Letter 16

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

██████████ WARD BISHOPRIC

██████████ STAKE

SALT LAKE CITY, UTAH

22 May 1967

5/25  
MAY 25 11 01 AM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

U.S. DEPT. OF INTERIOR  
RECEIVED

Mr. Stewart Udall, Secretary  
United States Department of Interior  
Washington, D.C.

Dear Secretary Udall:

Your announcement of a few days ago on the radio came as somewhat of a surprise. The statement in which you startled most of us Utahns with the demand on our church leaders that they should change their "pious" ways and allow the Negro the Priesthood. I don't suppose you have ever held the Priesthood, or you wouldn't have said what you did. This really surprises me coming from a member of the L.D.S. Church. I heard rumored that you were a member (on paper). This explains a great deal.

An article appeared in Time Magazine a month or so ago with a few statements from you regarding this same doctrine. Seems a little odd, but I just can't seem to get the connection between the Department of Interior and L.D.S. Church doctrine regarding the Priesthood. By the way, did you make the statement as a member of the L.D.S. Church or as an apostate? Just curious. I suggest that you do a little more reading of the standard works of the Church and less talking.

A few of the left-wing Church members seem to think that this doctrine is man-made. This fortunately is not true. This doctrine comes directly from our Father in Heaven, for which I'm grateful. When our Father in Heaven decides the time is right for the prophet to change the doctrine of the Church, I'm sure this will be done - - but not until.

I suggest that you take care of the business of the Interior such as spending more of our tax money that we don't have and leave the affairs of the L.D.S. Church doctrine to the leaders of the church.

Respectfully,

██████████

Info 246

Letter 17

[REDACTED]  
Dornbuschweg 13  
West Germany

Home address [REDACTED]  
California

6/5  
IMMEDIATE OFFICE  
OF THE SECRETARY  
JUN 5 11 29 AM '67  
S. DEPT. OF INTERIOR  
RECEIVED

May 22, 1967

Mr. Stewart L. Udall  
Secretary of Interior  
Sacramento California.

Dear Mr. Udall:

I am writing to you concerning the article which appeared in the  
May 20, 1967 International Edition of The New York Times.

In this article you are quoted as calling upon all devout Latter-  
Day Saints to admit Negroes to the Priesthood, inferring by your  
statements that there is racial prejudice in the teachings of the  
church. In this same article you are presented as a life long  
member of the Church. If you had been a life long active member  
of the church I do not believe that you would have made the  
irresponsible statements that you have made. I can only assume  
that in reality you have very little understanding of the teachings  
of the church. The great pity of this is that no one would have  
been in a better position than you to present the true beliefs  
of the Latter-Day Saints to the public, since you hold public  
office. You have failed in this, and in so doing you have failed  
a great many people who trusted you.

It is apparent that you are attempting to use the church as a  
political tool against Governor George Romney in the forth coming  
General Elections. Whatever you think of Governor Romney as a  
Presidential Candidate, is of course your priviledge, but in  
using your own interpretation of the teachings of the church to  
bias the mind of the public, you have gone to far!

I only regret that I have helped to elect you to your office.  
I will attempt to rectify my mistake in the next election.

Yours Truly

[REDACTED]

[REDACTED]

Info

~~██████████~~  
~~██████████~~  
Dornbuschweg 13  
West Germany

Mr. Stewart L. Udall

Secretary of Interior for  
~~State of California~~

~~Sacramento, Calif.~~

U S A  
Please Forward

MIT LUFTPOST  
PAR AVION  
BY AIR MAIL

*Washington D.C.*

# Letter 18

Idaho Falls, Idaho 83401

██████████  
May 22, 1967.

Stewart Udall  
Secretary  
of  
Department of Interior;  
Washington DC.

Dear Brother Udall:

Perhaps you are not aware of All the DOINGS of our Great Church of Jesus Christ of Latter Day Saints, so I am Going to tell you, that we not only do Missionary Work among the Hawaiians, Samoans, Tongans but there has been organized a Branch of the Tongan Mission in the Fiji Islands for the Fijians, now the Fijians are not Polonesians, They are Melenesians ( if I spelled it right) and this has been going on for some years. If you have been reading the Era there was a picture of some of the Fiji Brothern in it ( just guessing 4 years ago) and I am of the Opinion They had recieved the Priesthood. Why? on one of President McKay -'s visits to Tonga, there was some Ordaining and one Brothē there was not called and Bro. McKay asked why and they told him the Brother was part Fijian and could not Have the Priesthood, ( now if it was on President McKay's first visit He was then only a member of the l2 but if the Last Visit then he was President of the Church") President McKay said, "Ordain Him" and he was ordained, this was told me by ██████████ then President of the Tongan Mission and I'm sure Pres. Coombs now residing in Salt Lake City would tell you the same and also how the work was progressing in Fiji and Pres. ██████████ is as near to you as your Tellephone WE my Wife and I talked to him Last Fall to Congratulate him on Celebrating their Golden Wedding, via Phone.

Now the Lord does his work ordilary, a whole Nation ( Fiji) Act of the Apostles Defines a Nation as "One People", now USA is a Pologot people of many nations, there would be confusion if both whites and Blacks were the Priesthood, so in my oppinion in USA it is reserved to the Whitesand they are "duty Bound as God's Servants" to Bless the Blacks with the Priesthood, but as is rumored If the Church sets up a Mission in Liberia in Africa where they are all Black, they as they "Become Worthy" it wouldn't surprise me if they were Ordained to the Priesthood to be the Lord's Servants to their own people or others if they wanted Priesthood help. Who can say Who Shall be God's Servants? only God says "who can be My Servant or when they shall be Called" now if the "work" among the Black Men is reserved till the Last, Who can Change it or what will the Black men Loose??? Then below the Black men are the Hea thens and who is "Now" feeling sorry for the Heathens??? Certainly there are Black men who could become "Worthy" perhaps now, but if the Lord

says "Wait" who can counter Command it? In the "Due Time" of the Lord and it can only be hurried in "Righteousness".

I have the Book of Mormon opened up to 2Nephi 26--31& 33

31, "for the laborer in Zion shall Labor for Zion; for if they labor for money they shall perish." AS you know being ordained to the Priesthood does not mean the receiving a Purple Robe and a life of ease; you are still under the Commandment "Six Days Shall you Labor and Do All Your Work", would our Black Brothers be interested in Obtaining the Priesthood if they knew that????

33. ---- "And he (The Lord) doeth nothing save it be plain unto the Children of men: and he inviteth them a ll to come and partake of his goodness, and he denieth none who come unto him, Black and white, bond and free, male and female, and he remembereth the heathen; and all are alike unto God, both Jew and Gentile."

To-day it is the Spirit of "Demand" and not "Come" and receive the "Goodness of God" and so none with that "Spirit" will "R"ceive" for man cannot "Legislate" to "Force God" for God is Still God and Supreme.

Your Brother  
[REDACTED]  
[REDACTED]

PS if you Phone [REDACTED] in Salt Lake City tell him [REDACTED] told you to and he will know who.



Personal about  
Information L.D.S.  
Type Museum



Stewart Udall  
Secretary  
Department of Interior  
Washington DC

# Letter 19

Burley Idaho  
May 22, 1967

Mr. Udall,

According to the news you have determined the time has come for the Negroes to receive the priesthood.

By what authority? Is it because you are secretary of the interior?

You also called the doctrine of the preexistence a borrowed superstition and the church authorities have strayed and compromised.

If you have a better explanation as to why the Negroes are born so handicapped you should publish it so all may know. Surely no one envies them in their native land or their color or status.

It was God who divided unto the nations their inheritances and set people. Deut 37, 7, 8. It was He who made all nations and determined when when and where. Acts 17, 26.

If apostates like you would keep their mouth shut, there would not be any reproach brought upon the church in the minds of the uninformed or ill-informed public.

But perhaps you have never humble yourself enough to get a testimony and you cannot turn traitor to a God you have never known. Unless you cease your arrogance you will grow more bitter. The church may not disfellowship you or even pay any attention to your sniping.

I hope some secretary does not destroy this. It is intended for you.

Indignantly,



PS Since when have the church doctrine to become political affairs. Religious freedom is supposed to be a constitutional right.

Burley Idaho  
May 22 1967  
0/25

Mr. Udall,

According to the news, you have determined that time has come for the negroes to receive the Priesthood.

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It was God who divided unto the nations their inheritances and set  
Info

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is supposed to be a constitutional right.

Letter 20



VIA AIR MAIL

Secretary of the Interior  
Stewart L. Udall  
Washington, D.C.

"PRIVATE"

All THE FINE YOUNG CANNIBALS  
Pope Paul is the CHIEF CANNIBAL!

All Seeing Eye

Truth - Logic - Reason

Moral Issue

Transubstantiation – Catholics teach and practice they can change bread and wine into the actual flesh and blood of Jesus Christ and they are eating the actual flesh and blood of Jesus not bread and wine when they partake of holy communion. The Catholic practice of transubstantiation changing bread and wine into someone's flesh and blood and then eating it is cannibalism which is illegal constituting a crime. Catholic holy Communion is cannibalism.

To even teach let alone practice eating someone's flesh and blood is absurd and contrary to public morals. Catholics take it LITERAL Christ's words, eat this is my body and drink this is my blood. Jesus changed water into wine. Catholics change bread and wine into Jesus's body and blood.

As a general rule, religious beliefs cannot be recognized as justification for committing crimes. Usually neither the law nor the government interferes with religious practice but they may interfere if religious practice constitutes crimes. The law and the government has failed to take legal action against the Catholic practices of transubstantiation (cannibalism).

There are 109 Roman Catholics in the U.S. Congress. 109 admitted Cannibals. Is cannibalism a felony? This is the misconduct of the highest form! It is a heinous crime! These catholic members of congress are incompetent (don't know right from wrong, think it is all right to go to church on Sunday's and eat the actual flesh and blood of Jesus Christ (Religious Cannibalism)) and not fit to hold political office. Legal action should be taken against these members of Congress who are Cannibals; refer this matter to the proper committee. Its Un American to eat human flesh and blood. Civilized people don't eat human flesh and blood even as a religious practice! Your failure to take legal action is neglect of duty and malfeasance of office, aiding and abetting.



Congress outlaws Polygamy. Merrill Act 1862. Edmunds Act 1882. 5 years imprisonment on convicted polygamists no right to vote, or hold political office. Brigham H Roberts from Utah 1898 an admitted polygamist was refused his House of Representatives seat and Reed Smoot Utah Senator 1903 to 1907 was challenged to retain his senate seat before a senate committee. What the Congress did to the Mormons over polygamy should be done to the Catholics over their religious Cannibalism. OR give back polygamy! No one objects to catholic cannibalism no one better object to polygamy or priesthood.

You like to shoot off your mouth about the Church with your errors. You are an ignorant man lacking in knowledge and understanding of the Gods. You can get a bill passed in U.S. making polygamy legal again. Adults involved consenting is legal!

The Pentateuch and Haftorah Hebrew Text, English translation and commentary Edited by the Late Chief Rabbi (Dr. J. H. Hertz C. H) Soncino Press London 5713-1952 Printed for the Soncino Press Ltd. Oriental and General Printer, Hartford, England page 34, Genesis IX, 25. cursed be Canaan. "It was firmly held in ancient time (cf. XLVIII and XLIX) that the blessing or curse which a father pronounced upon a child affected the latter's descendants. We therefore have here in effect a forecast of the future that the Canaanites mentioned here are a servile and degraded race." Rabbis teach the Canaanites mentioned here are negroes. Judaism teaches only the tribe of LEVI (whites) are priests (kohanim), Gentiles and negroes cannot hold the priesthood. God said to Israel that Israel would be to Him a kingdom of priests. negroes are imposters pretending to be priests of God! Deuteronomy 7:6 "For thou art a holy people unto the Lord thy God; The Lord thy God hath chosen thee to be a special people unto himself above ALL people that are upon the earth" God is a Racist! Many people of white race are Israelites. Original (true) Israelites are a White Race. Israelites were told not to marry with other races of people. State of Israel law forbids a Jew to marry a non Jew. Zechariah 14:21 "and in that day there shall be no more the Canaanite in the house of the Lord of Hosts" Jesus Christ was a racist! St. Matthew 10:5-6 "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the house of Israel" St. Matthew 15:22-26 Jesus said "I am not sent but unto the lost sheep of the house of Israel"

Mormon Book "Teachings of the Prophet Joseph Smith Jr."

"Had I anything to do with the negroes I would confine them by strict law to their own species. no dating, dancing, sex or marriage with negroes. Book "Pearl of Great Price"

page 21 "The seed of Cain were black/negro) had not place among them." Mormons teach "The only souls coming into this world who are under restrictions are the negroes and they cannot hold the priesthood. The Mormon priest when ordaining male members into the priesthood hands on top of head of men they didn't know had negro blood, words (Revelation from God) came out of the priests mouth saying your one of the sons of Ham (negro) your denied the priesthood. Also Mormons have Patriarchs who give blessings hands on top of head who tells (Revelation from God) you what race of people you are from 1. what tribe of Israel 2. Gentile 3. or Negro. This is how Mormons know how not to ordain anyone with negro blood into their priesthood. Mormon negro members are not allowed in Mormon Temples. Mormon missionaries are not seeking negro converts to their church.

Mormons teach (pre-existence) all mortals lived in heaven as spirit children of God before their earthly birth and there was a War in heaven and 1/3 rd of God's spirit children were cast out to become devils and denied mortal bodies. Among the other 2/3rds of God's spirit children was a group who sinned but not enough.

[letter ends]

ALL THE FINE YOUNG CANNIBALS  
POPE PAUL IS THE CHIEF CANNIBAL!



(T)

TRUTH • LOGIC • REASON

Moral Issue

Transubstantiation - Catholics teach & practice they can change bread & wine into the ACTUAL flesh & blood of Jesus Christ & they are eating the actual flesh & blood of Jesus not bread & wine when they partake of holy communion. The Catholic practice of transubstantiation changing bread & wine into someone's flesh & blood & then eating it is Cannibalism which is illegal constituting a crime. Catholic holy communion is Cannibalism.

To even teach let alone practice eating someone's flesh & blood is absurd & contrary to public morals. Catholics take it LITERAL Christ's words, eat this is my body & drink this is my blood. Jesus changed water into wine. Catholics change bread & wine into Jesus's body & blood.

As a general rule, religious beliefs cannot be recognized as justification for committing crimes. Usually neither the law nor the government interferes with religious practice but they may interfere if religious practice constitutes crimes. The law & the government has failed to take legal action against the Catholic practice of transubstantiation (Cannibalism).

There are 109 Roman Catholics in the U.S. Congress 109 admitted Cannibals. Is Cannibalism a felony? This is the misconduct of the highest form? It is a heinous crime? These Catholic members of Congress are incompetent (don't know right from wrong, think it is all right to go to Church on Sundays & eat the actual

11  
flesh & blood of Jesus Christ (Religious Cannibalism),  
and not fit to hold political office. Legal action  
should be taken against these members of Congress  
who are Cannibals; refer this matter to the proper  
committee. Is an American to eat human flesh &  
blood. Civilized people don't eat human flesh & blood  
even as a religious practice! Your failure to take  
legal action is neglect of duty and malfeasance of  
office, aiding and abetting.

Congress Outlaws Polygamy - Merrill Act 1862 - Edmunds  
Act 1882, 5 years imprisonment on convicted polygamists  
no right to vote, or hold political office. Brigham  
H. Roberts from Utah 1898 an admitted polygamist was  
refused his House of Representatives seat and Reed  
Smoot Utah Senator 1903 to 1907 was challenged to  
retain his senate seat before a Senate Committee.  
What the Congress did to the Mormons over polygamy  
should be done to the Catholics over their religious  
Cannibalism. OR give back polygamy? No one  
objects to catholic cannibalism no one better object  
to polygamy + priesthood.

You like to shoot off your mouth about  
the Church with your errors. You are an ignorant  
man lacking in knowledge & understanding of the  
Gods. You can get a bill passed in U. S. making  
polygamy legal again. Adults involved consenting is legal!

III

The Pentateuch and Haftorah Hebrew Text, English Translation and Commentary Edited by the Late Chief Rabbi (Dr. J. H. Hertz, C. H.) Soncino Press London 5713-1952 Printed for the Soncino Press Ltd., Oriental and General Printers, Westford, England page 34, Genesis 18, 25. cursed be Canaan "It was firmly held in ancient time (cf. XVIII and XIX) that the blessing or curse which a father pronounced upon a child affected the latter's descendants. We therefore have here in effect a forecast of the future that the Canaanites would be a servile and degraded race." Rabbin teach the Canaanites mentioned here are negroes. Judaism teaches only the tribe of LEVI (whites) are priests (KOHANIM), Gentiles and negroes cannot hold the priesthood. God said to Israel that Israel would be to Him a Kingdom of priests. negroes are imposters pretending to be priests of God! Deuteronomy 7:6 "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself above All people that are upon the earth" God is a Racist! Many people of white race are Israelites. Original (true) Israelites are a White Race! Israelites were told not to marry with other races of people. State of Israel law forbids a Jew to marry a non Jew. Zechariah 14:21 "and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Jesus Christ was a Racist! St. Matthew 10:5-6 "Do not into the way of the Gentiles and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the

(10)

house of Israel" St. Matthew 15: 22-26 Jesus said "I am not sent but unto the lost sheep of the house of Israel"

Mormon Book "Teachings of the Prophet Joseph Smith Jr."

"Had I anything to do with the negroes I would confine them by strict law to their own species, no dating, dancing, sex, or marriage with negroes. Book "Pearl of Great Price" page 21

"The seed of Cain were black (negro) had not place among them." Mormons teach "The only souls coming into this world who are under restrictions are the negroes and they cannot hold the priesthood. The Mormon priest when ordaining male members into the priesthood hands on top of head of man they didn't know had negro blood, words (Revelation from God) came out of the priests mouth saying your one of the sons of Ham (negro) your denied the priesthood. Also Mormons have Patriarchs who give blessings hands on top of head who tells (Revelation from God) you what race of people you are from 1. what tribe of Israel 2. Gentile 3. or negro. This is how Mormons know how not to ordain anyone with negro blood into their priesthood. Mormon negro members are not allowed in Mormon Temples. Mormon missionaries are not seeking negro converts to their Church.

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Letter 21

Boise Idaho  
May 22, 1967

Dear Mr. Udall

Why don't you run the Interior Department and let the General Authorities administer the doctrine of the "Mormon" Church. If the Lord wants these doctrines changed I feel he is capable of sending an angel to the proper authority and giving them instructions.

I rather doubt the proper place for such an occurrence is the Secretary of Interior Office in Washington D.C. But rather in one of the temples which has been erected for such a purpose.

If the Lord felt you are the one to establish his doctrines why then were you not called to be Pres. of the Church instead of Mr. McKay?

██████████



Boise Idaho  
May 21, 1967  
0/26

Dear Mr Edall

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U.S. DEPT. OF INTERIOR  
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MAY 26 3 05 PM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

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Info

[Redacted]

# Letter 22

May 23, 1967

5/29

Dear Mr. Udall,

Within the last few months I have read with much interest your views on the Mormon Church and the Negro. As you well know, your comments extend far beyond Washington--as a matter of fact, they reach all parts of the United States, Mexico, Canada and I suppose other countries abroad. Through the great news media of our day, your daily comments may be read from a daily newspaper, heard on radio and even seen on television just one day after you have spoken. You are, then, aware of your great influence in the world today. Therefore, your comments must be well founded and sound--they must be based on truth.

For this reason I am writing to you. I cannot understand your thinking on the Negro issue and I believe you are damaging yourself, the church and mankind in general by your statements which are to me, completely unrealistic.

You call for a resolution of the Negro problem within the church but not by what you refer to as "pious moralistic platitudes." May I ask you to what are you referring. Is the Book of Mormon a "pious moralistic platitude?" Are the Pearl of Great Price, Doctrine and Covenants and Bible "pious moralistic platitudes?" Indeed is modern revelation a "pious moralistic platitude?"

It seems to me that you have one foot in the church, one foot in your governmental job and an extra foot in your mouth. How can you possibly accept Joseph Smith as a Prophet of God, the Book of Mormon and other canonized books as divinely inspired and then defy the living Prophet. The only answer I can find is that you do not believe in the restoration of the Gospel and therefore it is quite easy to defy the Prophet and recommend changes in doc-

*Info*

trine. For if you believed in the restored church, you would be obeying the commandments and following the teachings of God's chosen leaders in these last days. Your recommends for doctrinal changes within the church are then as valid as my doctrinal recommends would be to the Catholic leaders. I as you, am not qualified to demand changes.

Mr. Udall, I cannot understand your statements in light of the following scriptures:

For behold, the Lord shall curse the land with much heat, and barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all people.

Moses 7:8

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent;

Moses 7:12

And Enoch also beheld the residue of the people which were the sons of Adam and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black and had not place among them.

Moses 7:22

Now, Pharaoh, being of that lineage of Priesthood....

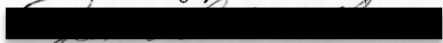
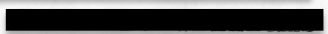
Abraham 1:27

These sought their register among those that were reckoned by genealogy, but they were not found; therefore, were they as polluted, put from the priesthood.

Ezra 2:62

Mr. Udall, I presume you are quite familiar with the scriptures both ancient and modern and therefore, there was no need for me to quote scriptures. I know, that no doctrinal changes will come through secular pressure. The Lord's purposes will move on. You must realize that the Mormon Church is, in actuality, the Church of Jesus Christ. Evidence, both scientific and spiritual are testaments to this fact and any sincere person would believe this message. You must humble yourself from your high throne and seek the scriptures before seeking doctrinal change through changing social conditions. We are not Catholics, Mr. Udall. When the time comes, The Lord will speak but not through the Secretary of the Interior or any other branch of the government.

Sincerely,

  
Elder 

SURELY THE LORD GOD WILL DO NOTHING,  
BUT HE REVEALETH HIS SECRET UNTO  
HIS SERVANTS THE PROPHETS.

Amos 3:7

[REDACTED]  
[REDACTED]  
Cd. Obregon, Sonora  
Mexico

SEN-  
Sec. of Int. Stewart Udall  
Washington, D.C.

EE.UU.

# Letter 23





Letter 24

Overland Park, Kansas 66212  
May 24, 1967

U.S. DEPT. OF INTERIOR  
RECEIVED  
MAY 31 9 43 AM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

Honorable Stewart L. Udall  
Secretary of the Interior  
Capitol Building  
Washington, D.C.

Honorable Mr. Udall:

I, as thousands of other people, have been extremely upset at a recent news article published under an associated press date line. My feelings are such that I feel a desire to communicate them to you.

It is difficult for me to understand why an individual with your religious background, education, and political stature would make such an off-hand comment concerning the Mormon religion and their revealed doctrine concerning the Negros. You have stated "It is inevitable that national attention would be focused on what critics have called 'anti-Negro doctrine' of the L.D.S. Church." If the priesthood is so important to you Mr. Udall, why are you not honoring it? Is your life so full of party politics (Great Society) that you have moved away from the belief structure of your parents? Is it now that you are so concerned with your job that you want to focus "national attention" on something that you think would be damaging to God fearing people? I have served with various Negro people in positions of responsibility within the Mormon Church that have accepted the revealed explanation of their present denial of the priesthood. They also are aware of the future eternal opportunities that will be made available to them. What are you doing with your future eternal opportunities?

I resent the fact that you have termed it "sad irony" that the Church denies "full fellowship to the Negros." If the priesthood is so important to you, as well as the rest of the world, in order to attain full fellowship in the Church, then why are you not representing yourself as a son of God by attracting people so that they can receive full fellowship? Over two million people now belong to the Mormon Church. It is the fastest growing Church in the world, by percentage growth. Now that a certain individual may play an important role in politics next year it is "sad irony" that politics must be used as a tool. Our great former President, John F. Kennedy was allowed the right to believe his doctrine of the Catholic Church. Senators and Representatives on a national and state level supported him despite the fact that he was a Catholic.

I would appreciate an explanation from you as to how the priesthood has become so almighty important to people who never before were even interested in the restored gospel. We must remember that a testimony and baptism must be accomplished before any male member is allowed to even be considered for the priesthood. What are you going to do now to assist in the conversion and baptism of these people so that from that day they will be allowed "full fellowship" in the restored Church?

Sincerely,

[Redacted signature]

20/0

Letter 25

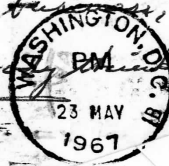


Hon Stewart Udall  
Interior Department

Washington

D C

"Religion is a crazy business  
everybody feels, nobody understands"



RESERVATIONS FOR ANY *Carter Hotels* MAY BE MADE AT OUR FRONT DESK

NEW YORK  
HOTEL DIXIE

ALBANY  
HOTEL WELLINGTON

BOSTON  
HOTEL ESSEX

NEW YORK  
HOTEL GEORGE WASHINGTON

BUFFALO  
HOTEL LAFAYETTE

BOSTON  
HOTEL AVERY



[REDACTED]  
New York City - 23

6/24

U.S. DEPT. OF INTERIOR  
MAY 24 10 51 AM '11  
IMMEDIATE  
OFFICE OF THE SECRETARY

Dear Sir Mr Udall -

To quote your own words - "The issue must be resolved .... by clear & explicit decisions that come to grips with the imperious truths of the contemporary world"!! BUT - there is a deeper issue than the one you are contesting with Romney that the two of you are ignoring the issue of your crazy church itself!! The most "imperious truths of the contemporary world" make the very existence of this crazy church of yours & Romney's the most absurd of all absurdities.. An "angel" called Moroni who gave old Joe Smith 12 copper plates to establish this "Church of Jesus Christ of Latter Day Saints" - as if there were such a thing as an angel in all truth, or 12 copper plates delivered by such a fanatic fantasy to any human being!! This Moroni is enough to make morons of all Mormons, makes the "faith" that Romney calls his own - and yours - a lie against TRUTH itself!! And here YOU are calling for TRUTH, the "Imperious Truth of the world"!! When will YOU yourself be ready to confront YOURSELF with this TRUTH!! Imperious as it is, and Imperious it surely is!! When both of you - YOU and Romney - align yourselves with this TURTH you van not possibly be Mormons, Morons, any longer and TRUTH will have prevailed!! AND not until then!! His "faith" is enough to make this man Romney a joke as a candidate for President!! And will, if the Republicans are crazy enough to consider him!! And as a Mormon, Moron, you are yourself as guilty as Romney of the deepest offense against this imperious TURTH of the contemporary world!!

TIME IS NOW !!!

[REDACTED]

*You might share this letter  
with your brother in Congress?  
Info*

Letter 26

[REDACTED]  
Mesa, Arizona 85201  
May 25, 1967

Honorable Stewart Udall  
Secretary of the Interior  
Washington D.C.

Honorable Sir:

After reading that article in the Arizona Republic quoting you - your ideas as to the stand the Church Leaders should take toward the negroes has provoked me to the point I can't refrain from writing to you. Every L.D.S. feels as I do and also many others that are not L.D.S.

My Catholic neighbor said to me, "Why did he ever bring in the Church?" That is what we all would like to know. What was your motive?

Did you feel that it would raise your prestige; or make you appear broader-minded and to have risen above social customs as you intimated the Church leaders were bonded to?

It is strange that a man with as much knowledge would use such little wisdom in expressing himself. We are living in a day when those in high political offices should be working for peace and goodwill among all people instead of stirring up unrest.

If you know anything about Church government, you should know that David O. McKay is the mouth piece of God and he does not take such matters in his own hands as it appears that YOU are going to have him do. This, the Church of Jesus Christ of Latterday Saints is not just another social organization that can change its laws and by-laws to suite the will of its members. Jesus Christ is still at the head of His Church and His Will will be carried out by those who have been called to do so.

If President McKay were to say, "The Lord has made it known, that all L.D.S. Negroes eligible for the Priesthood are to receive it," how many of the vast negro race would that affect? A comparatively small handful would be included. Those few L.D.S. Negroes are not among those who are making an issue of it. They are happy in being members of Christ's Church and are joyfully looking forward to that promised day when they will be given the Priesthood. They realize that they have so much more than those who are not members.

No, it isn't the L.D.S. Negroes who are making an issue of it. Communistic agitators and a few others who are stirring up trouble.

Mr. Udall, remember what happened to that one of the Children of Israel who tried to steady the Ark of the Covenant after they all had been told not to touch it. Take that as a parable unto yourself, and don't try to tell President McKay what to do. This is a time for us all to see to it that our lamps are trimmed and full of oil.

Yours very truly,  
[REDACTED]  
[REDACTED]



# Letter 27

May 25, 1967

6/31

Stewart L. Udall, Interior Secretary,  
Washington, D. C.

U.S. DEPT. OF INTERIOR  
RECEIVED  
MAY 31 9 43 AM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

Dear Mr. Udall:

Just what kind of a Latter Day Saint are you?

You certainly weren't thinking very straight when you made front-page criticism of the Church of Jesus Christ of Latter Day Saints regarding the Negroes not permitted to hold the Priesthood in the Church.

Could it be that you have forgotten the Church was organized through Divine Revelation from God and is still guided from HIM through our Prophet David O. McKay? I am sure no one in Washington, D. C., including yourself, can take it upon themselves to make any changes.

Furthermore, the church does not "actively" seek Negro members, but do not deny membership to those who seek it. The Negroes in the church understand why they are not permitted to hold the Priesthood, and it is only those who know nothing about the church who seem to be raising the fuss. And what a shame it is that you are agitating them.

The principle of Repentance is an admirable part of the Gospel of Jesus Christ - may we all use it often.

Sincerely,

[Redacted signature]

Mrs. [Redacted name]

Info

# Letter 28

May 26, 1967

Stewart L. Udall  
Sec. of the Interior  
Capitol Building  
Washington D. C.

Dear Brother Udall,

I just read this article in the San Bernardino Sun. And it has caused me to write this letter.

My dear Bro. Udall it seems to me that you are fitting into the pattern of the last days. There is one thing you have forgotten with your background as a "Mormon". The Lord spoke to his Prophet Brigham Young concerning the Law of Plural Marriage. He and He alone will direct His Prophet on the earth today, President David O. McKay. Nothing anyone tries to do will change that fact.

We are told about the persecution we will encounter again. Possibly this subject of Mormonism verses the negro will be the string that is pulled.

The people of the world will change their religions to fit their personal desires, birth control, etc. But this isn't from God. There are those that want to take "God" out of our Pledge of Allegiance but does it make it right only because people want it?

I think you've done the church an injustice. The world will not understand "God's will" by this type of demanding. We as Latter-day Saints should not be weak like the world and dare to think we can demand anything from our Prophet. This is a privilege we earned to prepare ourselves for Eternal Life and I abhor your tactics.

I want to leave my testimony with you that I know the Lord directs His Prophet in the affairs of the church and that David O. McKay is His Prophet today. And that he is following God's will in all the affairs of the church.

Sincerely,

Mrs. [REDACTED]  
[REDACTED]

Fontana, California 92335

# Letter 29

Tucson Arizona  
May 23 - 1967

Mr. Stewart L Udall

Dear Sir:

I was very surprised to read your statement in regards to our stand on the negro in our Beloved church. It is not true that this rule was made because Our Prophet Joseph Smith did not like the Negro. You have been a member of this church much longer than I and you have read the Book of Mormon you should know better. I have only been a member 6 years come November and I believe I know more about it than you do when you say such things. You should know Our church is founded on what our Heavenly Father has told our Prophets. As I understand it you are not a good Mormon any more. Please correct me if I am wrong but anyone that would make such a statement surely can't have the belief and faith that he should have if he is a true member.

And then too, with all the unrest among the black race you certainly didn't help any. Why don't you try to correct this thing instead of putting our church up to ridicule. I truly believe what I was taught before I joined or was baptized. Mr. Udall when were you at the temple last time. Don't think you need to go and renew your faith.

You know our church does not believe in superstition. This is the most wonderful Church in the world. I used to be a Methodist and have studied many doctrines including the Catholic church but when I found the Mormon Church I opened my heart and let the Lord come in because I know this is the church for me. I was baptized when I was 61 yrs old and my husband was 72 years old. He since has passed on and I know he is waiting for me over there.

What you have said won't bother me but you have done irreparable damage to many who were just ready to come into the Church or who were being a little lax.

I think you should get down on your knees and ask God's forgiveness for the harm you have done. Maybe He will forgive you.

I am an old lady and maybe this letter will be thrown in the waste basket but I hope you will at least read it once or twice. I think too that now is the time to bring the negroe into the Church and give him full fellowship but we must wait until our Prophet receives the word from Our Heavenly Father which I believe will be soon. I hope some day maybe I can help to convert the negroe. I am 72 years old and not at all well but maybe the Lord will see fit to give me strength to help a little. What will you do about it Mr. Udall? Will you help or will you sit in your nice office and let the rest of us do the work.

You have a lot of influence if you would use it in the right way. I know you are a bust man but can't you take a little time to do something good for the Church you profess to belong to.

I do not wish to be critical Mr. Udall but I guess I have been. Please ask for Divine help and then give the newspapers the true story. You are my Brother and I want to think of you as such. Wont you be a good Brother.

If you read this I thank you very much. I will pray for you to have the understanding you should have.

Most Sincerely, your sister in God. Mrs. Margaret A. [REDACTED]  
[REDACTED] Tucson Ariz.

P.S. Please answer this letter.

Mrs. [redacted]  
[redacted]  
Tucson Ariz. 85701



*Air Mail*

ALWAYS USE ZIP CODE



Stewart L. Udall  
Sec. of the Interior  
Washington  
D.C.

Personal



Copy of copy of  
statement  
Tucson Ariz  
May 23-1967

Mr. Stewart L. Udall

Dear Sir:

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and faith that he ~~can~~ should  
have if he is a true member.

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to go and renew your faith.  
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is the most wonderful Church  
in the world. I use to be a

Methodist<sup>3</sup> and have studied  
many doctrines including  
the Catholic Church but when  
I found the Mormon Church  
I opened my heart and let  
the Lord come in because I  
know this is the Church for  
me. I was baptised <sup>in 1847</sup> I was  
61 yrs old and my husband was  
72 yrs old. He since has passed  
on and I know he is waiting  
for me over there.

What you have said wont  
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if you would use it in the  
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Please ask for Divine help  
and then give the newspapers  
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and I want to think of you as  
such. Wont you be a good  
Brother.

If you read this I thank you  
very much. I will pray for  
you to have the understanding  
you should have.

Most Sincerely, Your Sister  
in God. Mrs. [REDACTED]

[REDACTED] Tucson Ariz. ✓

P.S. Please answer this letter.

Letter 30

██████████  
Phoenix Arizona

May 27, 1967

Mr. Stewart L Udall  
Secretary of the Interior  
Washington D.C.

Dear Mr. Udall:

I read with disgust your article "Udall prods Mormons to Solve Negro Issue" appearing in the Arizona Republic under date of May 19, 1967.

You evidently have not studied the Scriptures as it pertains to the Negro and further you are lacking in that one great principle of the Church of Jesus Christ of Latter Day Saints to witt: "To support the general authorities of the church".

Had you studied the Scriptures in regards to the Negro you would not permitted the above mentioned article over your name.

I suggest that you read the following before you indulge in any more articles on the Negro question:

- (1) Mormonism and the Negro by John J Stewart supplemented by William E Barrett. I suggest that you study the references given in this book.
- (2) The Book of Moses (Pearl of Great Price).
- (3) Genesis 9:25-26
- (6) Genesis 28:1

Should you persist in following the line of thought as outlined in the Arizona Republic, supposedly over your name, I suggest that you request that your name be removed from the membership rolls of the Church of Jesus Christ of Latter Day Saints.

I am a convert to the church of Jesus Christ of Latter Day Saints having come into the church in August 1957 at the age of 51, and I know better than to make statements, past, present, and future that you are supposed to have made.

Sincerely,

[REDACTED]

Elder 5th Quorum of Elders

[REDACTED] Stake



[REDACTED]  
Phoenix, Arizona  
May 27, 1967

Mr. Stewart L. Udall  
Secretary of the Interior  
Washington, D. C.

Dear Mr. Udall:

I read with disgust your article "Udall Prods Mormons to Solve Negro Issue" appearing in the Arizona Republic under date of May 19, 1967.

You evidently have not studied the scriptures as it pertains to the negro and farther you are lacking in that one great principle of the Church of Jesus Christ of Latter Day Saints to wit: "To support the general authorities of the Church".

Had you studied the scriptures

in regards to the negro you would not permitted the above mentioned Article over your name.

I suggest that you read the following before you indulge in any more Articles on the negro question:

- (1) Mammorism and the Negro, by John J. Stewart supplemented by William E. Perrett. I suggest that you study the references given in this book.
- (2) The Book of Moses. (Pearl of Great Price).
- (3) The Book of Abraham. (Pearl of Great Price).
- (4) Numbers 25: 6-18 (Segregation)
- (5) Genesis 9: 25-26
- (6) Genesis 28: 1

Should you persist in following the line of thought as outlined

in the Arizona Republic, suppos-  
ingly over your name, I suggest  
that you request that your name  
be removed from the member-  
ship rolls of the Church of  
Jesus Christ of Latter Day Saints.

I am a convert to the Church  
of Jesus Christ of Latter Day Saints,  
having come into the Church  
in August 1957 at the age of  
51, and I know better than  
to make statements, past, present,  
and future that you are supposed  
to have made.

Sincerely,

[Redacted]  
Elder 5<sup>th</sup> from of Elders  
[Redacted] Stake.

# Letter 31

May 29, 1967

The Honorable Stewart L Udall  
Secretary of the Interior  
Washington D.C.

Dear Sir!

This is a land blessed above all other lands, Jesus Christ is the Lord of this land.

The inhabitants of this land shall worship the Lord in spirit and in truth.

No dictator or tyrant shall ever rule this land.

No weapon that is formed against us shall prosper.

Every tongue that shall rise against us in judgment we shall condemn.

If you wish to coordinate your discipleship please get in touch with Dr.

[REDACTED]

[REDACTED]

San Bernardino California

USA

TU-6-4741

Sincerely [REDACTED]

[REDACTED]

San Bernardino California

92909

May 29. 1967

The Honorable Stewart L Udall  
Secretary of the Interior  
Washington D.C.

IMMEDIATE OFFICE  
OF THE SECRETARY

MAY 31 1 19 PM '67

U.S. DEPT. OF INTERIOR  
RECEIVED

Dear Sir!

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The inhabitants of this land shall worship the  
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No Dictator or Tyrant shall ever rule  
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No weapon that is formed against us  
shall prosper.

Every tongue that shall rise against us  
in judgement we shall condemn.

If you wish to coordinate your discipleship  
please get in touch with [redacted]

[redacted]

[redacted]  
San Bernardino Calif  
U.S.A.  
TU-6-4741

Sincerely [redacted]

[redacted]  
San Bernardino Calif.  
92909

Info

Letter 32

U.S. DEPT. OF INTERIOR  
RECEIVED

JUN 5 11 30 AM '67

30 May 1967  
OFFICE OF THE SECRETARY

6/5

Stewart L. Udall  
Secretary of Interior

Mr. Udall,

My name is [REDACTED], I am 13 years old, and I am a member of the Church of Jesus Christ of Latter-day Saints. I have just read an article in the Honolulu Advertiser which said that you urged the Church to change it's attitude as far as the Negroes go. I firmly believe that the Church is divinely inspired as are ALL of it's teachings. I take into account the fact that some of the things that the newspaper said could have been inaccurate, but some if not all of it must be true. I'm sure you are an intelligent person as you would have to be to be elected to serve for the State of Arizona, (where incidentaly I was born), and later to be in the President's Cabinet. If you really consider yourself to be a member of the Church, then you would realize that we practice not letting Negroes hold the Priesthood because we have been commanded to do so by our Heavenly Father. I certainly hope that you did not think this when you were a missionary. I have known many faithful missionaries including those which brought my family into the Church. I don't believe that I would want any of my friends to be taught the Gospel by anyone who did not have the understanding of the Gospel or the faith to believe in it himself. I must say, I am very disappointed in you. You may or may not realize it but you have sorely hurt the Church. I doubt if this will change your thinking any, however I felt that I should tell you that both my mother and I am disappointed in you. Wouldn't you be if the person you voted for wasn't all you had thought he was?

Sincerely,

[REDACTED]

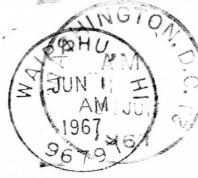
[REDACTED]

Pearl City, Hawaii 96782

240



[REDACTED]  
Pearl City, Hawaii  
96782



AIRMAIL

STEWART L. UDALL  
Secretary of the Interior  
US Depart. of the Interior  
Washington, D.C.

Letter 33

6/5  
JUN 5 11 29 AM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY  
U.S. DEPT. OF INTERIOR  
RECEIVED

Yale School of Medicine  
One South Street  
New Haven, Connecticut  
May 31, 1967

The Honorable Stewart L. Udall  
Secretary of the Interior  
Washington, D. C.

Dear Mr. Secretary,

Enclosed is a most simple-minded article from the New Haven Register of Friday, May 19, 1967. To quote you, there is a "sad irony" indeed, and that "sad irony" is that you have accrued so many benefits from your being a Mormon without giving anything of yourself to the Church. For example, it is well known in both Church and political circles that your appointment as Secretary of the Interior came by virtue of your supposed identification with the Mormon ethnic and certainly not from your marginal personal qualifications. In these tactics, however, you have been most opportunistic. When benefits for Mormons are to be derived you are first in line, but you have effectively shielded yourself from any responsibility for demonstrating your faith by blatantly disclaiming doctrines held sacred by worthy Mormons as merely "borrowed superstitions."

We can only hope that your strange and uncalled for proclamations will be recognized by thinking people as an extremely unethical attempt to embarrass Governor George Romney of Michigan. May we suggest that you review his civil rights record; it far outshines your own.

Your parasitic relationship with the Church disqualifies you from being its spokesman. Regarding the Negro position, we look to a chosen prophet for revelation and not to a government official who has given the Church little support for over a quarter of a century and then sanctimoniously declares "surely that day has come."

Respectfully,

[Redacted signature block]

Info

New Haven  
Register  
May 19, 1967

## Udall Decries Mormon Church As Anti-Negro

SALT LAKE CITY (AP)—Interior Secretary Stewart L. Udall, a member of the Church of Jesus Christ of Latter-Day Saints, has challenged his church's doctrine of the "divine curse" of Negroes.

Udall, in a letter to the unofficial Mormon periodical "Dialogue," said it is "inevitable that national attention would be focused on what critics have called the 'anti-Negro doctrine' of the LDS church."

Udall termed it a "sad irony" that the church denies "full fellowship to the Negro." Negroes are not permitted into Mormon priesthood, though the church actively seeks Negro members.

The interior secretary wrote that the church's founding prophet, Joseph Smith, had "strong pro-Negro leanings," and added that the LDS church later "settled for a compromise with its own ideals based on a borrowed superstition that the Negroes are under a divine curse."

"Every Mormon knows that his church teaches that the day will come when the Negro will be given full fellowship. Surely that day has come," Udall continued.

"Dialogue" is edited at Palo Alto, Calif., but is printed in Salt Lake City. It is written by Mormon church members, but has no official church sanction.

Officials at headquarters for the 2.5-million-member church in Salt Lake City declined comment.

# Letter 34

6/6

Granada Hills, Calif.  
31 May 1967

U.S. DEPT. OF INTERIOR  
RECEIVED  
JUN 6 9 07 AM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

Stewart L. Udall  
Secretary of Interior  
House of Representatives  
Washington 25, D.C.

Dear Bro. Udall,

It would seem upon examining your written views on the Church and the Negro, that the words are a stream of conflict and hypocrisy. Your words are barbs into the authenticity of the prophet David O. McKay as a prophet of God--you have cast shadows.

How can you be so naive as to "demand" a change in that which was prophesied; because you believe that the Church moves in a circle of political whims not by the Hand of God? The weak will have doubts nourished, the strong will create pressures which cannot but create havoc. Naturally you have incurred the wrath of many but for what purpose, what is it you wish to gain by wrecking vengeance in the guise of stimulating though and/or action--the colored vote? Unlikely. Do you wish to be God--to whisper in the prophet's ear your decisions? You have decided and so it must be!!

In my opinion a Mormon democrat (who adheres to the present day democrat platform) is one who places his shoes on the wrong feet and tries to walk in society that way, each foot stepping further apart until your doctrine is split up the middle, dissolving into a phantom.

Granted a politician must build a shield for self-defense from his "enemies", but many build a sarcophagus and bury themselves and their families from the face of man and God.

Sincerely,

[Redacted signature]

Info

Letter 35

June 1, 1967

Stewart L Udall  
Sec. of the Interior

Dear Brother Udall,

I just read your statements concerning the LDS church doctrine on the eligibility of Negroes to hold the priesthood.

You state you have been a member of our church all your life. You must surely realize that our church is directed by God the Eternal Father through his living prophets and that all doctrine of our church has been revealed to our Prophets.

Since this is true, how then can you expect any church doctrine be changed by men for men sake? Men haven't the power to change it. It has been revealed by our Father in Heaven. We cannot their change the revealed word of our Heavenly Father.

Although your statements may have caused untold damage or harm to our church I hope you can discuss this with your Bishop. Then you will understand this very important truth that our church doesn't teach the doctrine of men but of our Father in Heaven.

Since this is true the very character of Mormonism can't be distorted or crippled by adherence to what our Heavenly Father has revealed.

In these latter days the gospel of Jesus Christ will surely be put to a test. There will be a call from many who profess belief, that attitudes and



impressions be changed to benefit men. But, as I know, heavenly father will reveal to his Prophet David O. McKay which way we should go.

I know without a doubt that we have a living prophet among us today, that he is directed by heavenly father and not by his desires or the desires of the world.

I leave you my testimony.

Sincerely

A solid black rectangular redaction box covering the signature.

Fontana, California

Stewart L. Udall  
Sec. of the Interior

June 1, 1967

Dear Brother Udall,

I just read your statements concerning the L.D.S. Church doctrine on the eligibility of Negroes to hold the Priesthood.

You state you have been a member of our church all your life. You must surely realize that our church is directed by God the Eternal Father through his living Prophets and that all doctrine of our Church has been revealed through our Prophets.

Since this is true, how then can you expect any Church doctrine be changed by men for mens sake? Men haven't the power to change it. It has been revealed by our Father in Heaven. We cannot dare change the revealed words of our Heavenly Father.

Although your statements may have caused untold damage or harm to our church I hope you can discuss this with your Bishop.

(2)

Maybe then you will understand this very important truth that our Church doesn't teach the doctrine of men but of our Father in Heaven.

Since this is true the very character of Mormonism can't be distorted or crippled by adherence to what our Heavenly Father has revealed.

In these latter-days the gospel of Jesus Christ will surely be put to a test. There will be a call from many who profess belief, that attitudes and impressions be changed to benefit men. But as I know, Heavenly Father will reveal to his Prophet David O. McKay which way we should go.

I know without a doubt that we have a living Prophet among us today, that he is directed by Heavenly Father and not by his desires or the desires of the world.

I leave you my testimony.

Yrs sincerely

Mrs. [REDACTED]  
Fontana, California

Letter 36

2 June 1967

Secretary Stewart L. Udall  
Department of the Interior  
Washington 25, D. C.

Dear Brother Udall:

With reference to recent statements published in the newspapers, and attributed to you, regarding your feelings that the "Mormon" Church should do something about giving the priesthood to the negro, may I quote you the following statement made by President Brigham Young, in the Bowery, Great Salt Lake City, October 6, 1863:

"Ham will continue to be the servant of servants, as the Lord has decreed, until the curse is removed. . . . Many of the blacks are treated worse than we treat our dumb brutes; and men will be called to judgment for the way they have treated the negro, and they will receive the condemnation of a guilty conscience, by the just Judge whose attributes are justice and truth.

Ham must be the servant of servants until the curse is removed. Can you destroy the decrees of the Almighty? You cannot. Yet our Christian brethren think that they are going to overthrow the sentence of the Almighty upon the seed of Ham. They cannot do that, though they may kill them by thousands and tens of thousands."

In case you are interested, you will find the above statement on page 250 of Journal of Discourses, Volume 10. I think the above is pretty self-explanatory, and if you believe as you should, that the above statement was made by a Prophet of God, it should leave no doubt in your mind as to its content, or the status of the negro, insofar as the Church is concerned.

Sincerely,

  
  
  
Bountiful, Utah 84010

VVR/jh

# Letter 37

June 2, 1967

Stewart L Udall  
Department of Interior  
Washington D.C.

Dear Brother:

I read your article in 'Dialogue' pertaining to the acceptance of the Negro into the Priesthood of our church and it brought to mind the saying "He who knows nothing, speaks most about it."

I cannot help but believe you are not so presumptuous as to believe the reasoning of man preempts the wisdom of God who "Reveals nothing except through his Prophets"

If you were motivated to strike at Romney, you have a very graphic example of those who try to stir sentiment against John F Kennedy for his Catholic affiliation.

I am a good Democrat and I hope you will help keep the church and state separated.

Respectfully your Brother

████████████████████

████████████████

Salt Lake City  
Utah 83104

Stewart L. Udall  
Department of Interior  
Washington DC

Church  
File

June 2 1967

Dear Brother:

I read your article in "Analogies"  
Pertaining to the acceptance of the Negro into the  
Priesthood of our church and it brought  
to mind the saying "He who knows nothing,  
speaks most about it."

I cannot help but believe you  
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reasoning of man pre-empt the wisdom of God  
who "Reveals nothing except through his  
Prophets"

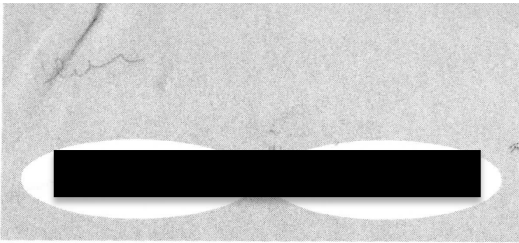
If you were motivated to strike at  
George Romney, you have a very graphic example  
of those who tried to stir sentiment against  
John F Kennedy for his catholic affiliation.

I am a good democrat & I hope  
you will help keep Church and state separated  
Respectfully your Brother

[REDACTED]  
[REDACTED]  
Peach Lake City  
Utah 83104



# Letter 38



File

SAN JOSE, CALIFORNIA 95150

June 3, 1967

IMMEDIATE OFFICE  
OF THE SECRETARY

JUN 7 10 59 AM '67

U.S. DEPT. OF INTERIOR  
RECEIVED

Secretary Stewart Udall  
Secretary of Interior  
Washington, D. C.

Dear Mr. Udall:

I am writing in reference to your statement published in the San Jose Mercury this May 19, 1967, in regards to the church mending its ways and modernizing itself with the times. The item commented on the fact that you were a life time member and of the pioneer heritage of the Church of Jesus Christ of the Latter Day Saints. This I find hard to believe after a disgraceful comment such as this unless, sir, you are a member by means of being born under the covenant and not an active priesthood holder. Regardless, sir, I suggest that you call your stake president and request that your name be removed from the record of the church.

I can think of nothing more degrading than to use a church, any church, for political motives. I am not especially in favor of Romney, but I do not approve of using your own religion and speaking against something that is a revealed commandment of God. Sir, you are a disgrace to all humanity.

Cordially,

[Redacted signature]

President

PD/nm

Info

Postmark 6-7-67

DON'T INTERFERE WITH GOD'S PURPOSES

The curse is not yet taken off from the sons of Canaan, neither will be until it is affected by as great a power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the decrees of the Lord, will learn, when perhaps it is too late for their own good, that God can do His own work, without the aid of those who are not dictated by His counsel. "

Prophet Joseph Smith - 1836

( Doctrinal History of the Church 2:438)



CONQUER  
MULTIPLE  
SCLEROSIS



Stewart L. Udall

Secretary of the Interior

Washington, D. C.

PERSONAL

# Letter 39

June 13, 1967

*Documents sent*

*File*

*6/16*  
JUN 16 11 43 PM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY  
U.S. DEPT. OF INTERIOR  
RECEIVED

The Honorable Stewart L. Udall  
The Department of Interior  
Washington, D. C. 20525

Dear Brother Udall:

I was disturbed to read an article in the Los Angeles Times regarding your open letter to President David O. McKay about the Negro Doctrine. If your letter was not quoted correctly, I would appreciate a copy of the original. Going on the assumption that the article was correct, I would like to make the following comments:

1. I agree with you that each of us as members has the privilege to question anything regarding Doctrine that we do not completely understand or agree with. However, there are proper channels of authority and discreet methods of doing this which I feel you have grossly violated and in doing so have caused a great deal of harm to the Church's public image and also have created dissention, confusion, and dismay among the members of the Church in general. You should have presented your ideas to your Bishopric and then to the stake presidency and finally to the First Presidency. Also, and MOST important, this should have been done in privacy and in a confidential manner, rather than an open letter to a publication that would eventually reach the general mass media and gain nationwide publicity.

Your manner of handling your letter causes me and the majority of members I have interviewed to assume that you deliberately tried to embarrass the Authorities and force their hand on a very delicate problem.

2. Secondly, the wording of your letter indicates that you were telling the General Authorities what to do instead of voicing your personal opinion in the form of a suggestion. You also completely disregarded the fact that this Church is run by Jesus Christ by direct revelation. We do not have council meetings to debate and change Doctrines. Your statement that the Lord is speaking to us every day in the examples the Negro people are setting, has such a protestant ring to it that i'm wondering just how active you are and how well read you are in regards to the Standard Works.

INFO




Page Two  
The Honorable Stewart L. Udall  
June 13, 1967

I could go on and say many things in defense of the Negro Doctrine, but I'm sure many people have written to you about this already. My main point was to discuss the manner in which you presented your ideas rather than the position you took.

I would like to know what your motives were and what you were trying to accomplish.

Awaiting your reply, I remain,

Sincerely,

  
  
  
Lakewood, California 90712

CSC:cfs



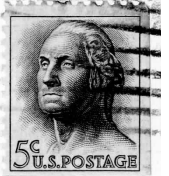
VIA AIR MAIL

[Redacted]  
Lakewood, California 90712

The Honorable Stewart L. Udall  
The Department of Interior  
Washington, D. C. 20525



Letter 40



Mr. Stewart L. Udall  
SECRETARY OF THE INTERIOR  
Department of the Interior  
"C" Street - Between 18th & 19th N.W.  
Washington, D.C. 20240

MR. AND MRS. [REDACTED]

BURBANK, CALIFORNIA 91506

6/20

Dear Mr. Secretary:

I'm enclosing an article which I suggest you read closely for I'm truly concerned how you, as a "Latter-Day Saint", can castigate our church in such an unjust manner.

To your way of thinking, a true Latter-Day Saint may be a bigot and may not conform to "the great stream of modern and social thoughts" -- but at least true believers know that our Prophet's wisdom is far greater than that of others existing on earth today -- and we dare not undo revelation that took the struggle of thousands of people, many of whom lost their lives, to defend!

I suggest you reconsider your unrelenting and unpopular viewpoint -- for your own sake.

Cordially,

*Mrs.*

Mrs. [REDACTED]

June 14th

*Info -*

# California Intermountain NEWS

SERVING THE MORMON COLONY IN CALIFORNIA

NO RETURN REQUESTED

VOLUME 30, NUMBER 21

6708 Melrose Ave., Los Angeles, Calif. 90038 (213) 937-3386

THURSDAY, MAY 25, 1967

## Doings . . .



by NED REDDING, SR.

Look, Your Honor, and  
you shall see,  
How close that  
Motorist was driving  
ahead of me!

**NEW PROPHET . . .** Behold a new prophet has appeared in the person of Interior Secretary Stewart L. Udall, who wrote an unsolicited letter to *Dialogue* proclaiming that "Every Mormon knows that his church teaches that the day will come when the Negro will be given full fellowship. Surely that day has come. All around us the Negro is proving his worth when accepted into the society of free men." His words "surely that day has come, coupled with his other words in the letter, "surely God is speaking to us now, telling us that the time is here," cause us to wonder if the secretary hasn't placed himself into the category of an unsolicited oracle as well as unsolicited correspondent . . . He says the "divine curse concept which is so commonly held among our people runs counter to the great stream of modern religious and social thought." Continuing he says the "issue must be resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips with the imperious truths of the contemporary world," adding that it must be resolved but "not because we desire to conform." Yet it is clearly evident that conformity is an important factor with him. Else why his dedicated concern over doctrine running counter to the "great stream of modern religious and social thought." It is a politicians nature to be all

things to all people. No politician runs counter to the "great stream." Statesmen often do. When God the Father and His Son Jesus Christ appeared to the Prophet Joseph Smith in America 1820, it was counter to all religious and social thought. It is still counter to the great stream. Take this and all other incidents relative to the "restoration of all things" out of the Mormon Church, plus perhaps, the removal of tithe paying, and see how fast the Secretary's desires could be fulfilled. But Mormonism would be only a hollow shell among shells.

**FAST SWITCH . . .** Udall turns from a self-styled oracle to that of an outright adversary, when he says the issue must be resolved "not because we want to atone for an affront to a whole race," but it must be "resolved because we are wrong and it is past the time when we should have seen the right" . . . At the outset the Secretary lays a false foundation for the premise of his letter, when he writes that the "restriction now imposed on Negro fellowship has no real sanc-

## DOINGS

(Continued from Page 1)  
tion in essential Mormon thought." A demagogic devise to build a straw man only to knock it down.

**FOUNDATION NECESSARY . . .** No one can understand the Mormon position on the Negro and the Priesthood without knowing something about the life before this earth life. To fully understand it, he must also have a knowledge of the Mormon Restoration Story and a testimony to its authenticity. With such a solid base we recommend reading Prophet David O. McKay's letter Nov. 3, 1947 to John E. Denhalter, a student at the University of Utah, Reprinted twice in the California Intermountain News, the most recent edition being Dec. 19, 1966, reprints of which are available by sending a self addressed stamped envelope to the News; also the letter is published in the book, "Mormonism and the Negro."

**ESSENTIAL THOUGHT . . .**  
From the ordained Prophet of

this day "essential Mormon thought" on the subject is masterfully established as having its beginning before the foundations of the earth were laid. Pinpointing a group of Abraham's posterity-to-be and before them the Patriarchal line-to-be, the Lord said: "These I will make my rulers . . . Abraham, thou art one of them, thou wast chosen before thou wast born." (Abraham 3:25). Which corresponds with Paul's understanding of a pre-earth life determination when he told the Athenians (Acts 17:26) God had "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation. The Lord identifies those spirits from among the rest of the spirits now residing as mortals in this earth life, when He said: (Deut-7-6-8) "For thou art an holy people unto the Lord thy God; the Lord hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." The Lord tells Moses they were chosen because of his love and because "he would keep the oath which he had sworn un-

to their fathers." Abraham was one of the fathers, for the Lord here was speaking about the House of Israel, direct descendants of Abraham. The House of Israel includes not the Jewish people alone, as many suppose, but all twelve tribes including the Mormons, most of whom come through Ephraim, son of Joseph, son of Jacob (Israel).

**PRIESTHOOD ORDINATION . . .** Every Prophet was ordained by God Himself before he came to earth as Jeremiah the Prophet states, under inspiration (Jer 1:4-5): Then the word of the Lord came unto me saying: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Paul talks about two Priesthoods, the Levitical, also known as the Aaronic Priesthood, and the Melchizedek Priesthood (Hebrews chapters 5, 6 and 7). He understood about oaths, promises, and the eternal and "unchangeable priesthood." It is this Priesthood which is the

power vested in the Lord's "rulers", executive staff, leadership, "special people."

#### NO ENVY, NO JEALOUSY . . .

Prophet McKay said in his letter that by the "operation of some eternal law with which man is yet unfamiliar, spirits came through parentages for which they are worthy . . . there could exist no feeling of envy or of jealousy among the other spirits, for those who were 'good and great' were but receiving their just reward" . . . The Priesthood came through the Patriarchal line from Adam to Noah and from Shem (through the flood) to Abraham, Isaac and Israel (Jacob).

#### MARK OF PROTECTION . . .

Cain slew Abel and the Lord said, "Now art thou cursed from the earth . . . when thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." After hearing a plea from Cain, the Lord said, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the Lord set a mark upon Cain, lest any finding him should kill him. (Gen. 4:11, 15). In the original Genesis, Moses 7:7-8, Pearl of Great Price, Enoch is being shown and told events of history of which one event talks of the people of Canaan whose land "shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan, for behold the Lord shall curse the land with much heat and the barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were dispised among all people." And in verse 22 Enoch beheld the "residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them."

#### "RIGHT OF PRIESTHOOD . . .

In the Book of Abraham, chapter (1:21-27), Abraham tells of a grandson of Noah through the loins of Ham who "was a partaker of the blood of the Canaanites by birth" . . . and "from Ham sprang that race which preserved the curse in the land," by which the grandson "could not have the right of Priesthood." Genesis in the Bible gives a hint of such action when Noah said of Canaan,

a son of Ham: "Cursed be Canaan a servant of servants shall he be unto his brethren."

#### FOUNDED NATIONS . . .

Ham had four sons, Cush, Mizraim, Phut and Canaan (Gen. 10:6). A daughter, Egyptus, discovered Egypt and settled her sons on it, the eldest becoming Pharaoh of the first government. This is the grandson through Ham's daughter who could not have the Priesthood and was a partaker of the blood of the Canaanites. Ham's wife was also named Egyptus, "which in Chaldean signifies Egypt which signifies that which is forbidden. (Abr. 3:23-25). Cush gave his name to what we know today as Ethiopia, while Mizraim is the common name for Egypt. Phut signifies Libya; and Canaan gave his name, first to the maritime plains of Palestine and later to all the land west of Jordan River . . . For a further treatment of early Egypt and the switch from the seed of Ham to the Hyksos Kings of the seed of Shem (Abrahamic line) in which dynasty Joseph becomes Prime Minister and marries a royal princess, whereby they become parents of Manasseh and Ephraim, see two excellent articles, one by Elder Joseph Fielding Smith, Improvement Era Vol. 24 Dec. 1920 and one by E. Cecil McGavin, Era Vol. 30, Feb. 1927.

**DISCRIMINATION . . .** The Lord owes nothing to anyone. Rather, we owe him much more than we will ever be able to repay. Those called to Priesthood Leadership need have no one apologize for it—within or without the Church. Selection was not based on bias nor discrimination but upon individual merit, just as surely as will the outcome of this earth-life be judged upon individual achievements. **Designation** resulting from an earned right is not discrimination, the late Henry D. Moyle said. As mentioned at the outset, the key to understanding the right of Priesthood rests upon the knowledge that the roots were firmly set long before earth-life began.

**RESPONSIBILITY . . .** The grave responsibility of bearing the Priesthood can not be over-stressed. It is not a fun game. The Prophet Joseph Smith spent six months in a Missouri jail. While there he received these words on Priesthood: "That the rights of the priesthood are inseparably connected with the

powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true: but when we undertake to cover our sins, or to gratify our pride, our vain ambitions, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as

they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile — Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (DC 121:36-46)

# Letter 41

June 20, 1967

Interior Secretary Udall:

Dear Mr. Udall:

Regarding your article "Udall urges Mormons to End Negro Bias" which recently appeared in the Los Angeles Times, I wish to inform you that many people including myself think that you're absolutely wrong in your ideas and behavior. The fifth article of faith says "we believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof"

What right and authority have you to teach doctrine which is contrary to the earliest church and try to make it appear as church doctrine?

I hope Pres McKay, who has power and authority, will tell you to mind your own business and not informed, predict or prophesy regarding the doctrine of the LDS church.

I wish the leaders of our country, including you, would consider what is best for our society and country instead of: What will this stand or philosophy do for me politically.

You have authority to tell others when to open and close headgates on big dams, but please don't assume that you have any right nor power to tell the leaders of the LDS church what they should do.

Yours truly





6/23

# TRAV-O-TEL MOTEL

MR. AND MRS. OLIVER FLURY

TELEPHONE CH 9-4995

MONTROSE, COLORADO

June 20, 1967

U.S. DEPT. OF INTERIOR  
RECEIVED  
JUN 23 11 51 AM '67  
IMMEDIATE  
OFFICE OF THE SECRETARY

Interior Secretary Udall:

Dear Mr. Udall:

Regarding your article "Udall Urges Mormons to End Negro Bias" which recently appeared in the Los Angeles Times, I wish to inform you that many people including myself think that you are absolutely wrong in your ideas and behavior. The fifth article of faith says "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof"

What right and authority have you to teach doctrine which is contrary to the L.D.S. Church and try to make it appear as church doctrine?

I hope Pres Mc Kay, who has power and authority, will tell you to mind your own business and not inform, predict or prophesy regarding the doctrines of the L.D.S. Church. I wish the leaders of our country, including you, would consider what is best for our society and country instead of: What will this stand or philosophy do for me politically.

You have authority to tell others when to open and close headgates on big dams, but please don't assume that you have any right nor power to tell the leaders of the L.D.S. Church what they should do.

Yours truly

[Redacted signature]

Info



Letter 42



Stewart T. Wall Interior Secretary  
Washington, D.C.  
Personal

7/3  
June 28, 1967

Anvill Udall  
Secretary of Intern  
Washington, D. C.

Dear Brother:

I am writing this letter to you because I feel that you don't understand what you have said, if it is true what I have read in the news paper. I recently read a news article wherein you want the Church of Jesus Christ of Latter Day Saints to voluntarily permit the Negro to hold the Priesthood in the church. The article stated that you and your parents belonged to the Church.

I would like to ask you how can you get the Lord to come and give a revelation when and what you want? We believe that the L.D.S. Church is led by revelation and this information has to come from God and it is his desire and not mans wishes toward his people.

If you really think what was printed in the news article as what should be done, you are heading toward apostasy, you cannot afford to be influenced by Satin this way.

If you believe that the Church is lead by a prophet and that it is guided by the Lord then you will believe that the Negro will someday get his rightfull place in the Kingdom of God. As it is now, he is better off than you and I as he will go to Heaven without working for it. The Lord will not keep a person out of Heaven because he cannot hold the Priesthood if it is not time for him to hold this office. On the other hand if a person is permitted to hold this office as you and I, we have to keep the Sabbath Day holy, pay an honest tithing, observe the Word of Wisdom, go to the Temple for ourself and those that have gone on before us, and do all the things that a priesthood holder has to do. If we don't there is only one place for us to go and that is to Hell with Satin and his Angels, But the Negro only has to be Baptized, and keep the commandments of God but all the extra work connected with the Priesthood he does not need to do, because God does not require it of him. In other words he is a favored child of God and not one that is deprived of salvation.

The Negro cannot be a Son of Perdition but you and I can; why, because we hold the Priesthood of God in the Church of Jesus Christ of Latter Day Saints.

IMMEDIATE OFFICE  
OF THE SECRETARY

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Now if you don't hold the Priesthood, then you should, because God has commanded that all that can must, gather knowledge as man cannot be saved in ignorance.

I don't suppose I will hear from you but I would like to. If I can be of any help to you in gaining a Testimony of God, I will be more than glad to do it.

May the Lord bless you and give you the guidance you desire.

I remain your Brother,

  
*Walter Murray*  


  
  
BAKERSFIELD, CALIFORNIA

# Letter 43

[REDACTED]  
[REDACTED]  
Gravity Hill, Calif

Aug. 27, 1967

Stewart L Udall, Sec of Interior

Washington D.C.

Dear Brother Udall.

I suppose that you have received many letters from Church members and non-members commenting on your views regarding the church and the Negro. An article in today's Los Angeles Times quotes you as being highly critical of so-called church discrimination against the Negro. I am well aware of our individual right to our own opinions, and, I exercise it frequently. However, this question is not one in which I feel that any remember is qualified to judge. I am sure that you are aware that we should support church authorities in all matters pertaining to our spiritual welfare. I do, and I do not question the wisdom. I think you should too.

The article as reported from 'Dialogue' quotes you as saying "Surely God is speaking to us now" I would like to say that I have not seen or heard any message from God on the Negro situation, and if President McKay has, he has not as yet revealed it. One thing I would like to make clear, God does not speak to us as individuals or collectively except on matters that pertain only to us as individuals. He has a prophet upon the earth and He speaks to him!

Now I would like to discuss the matter of the Negro. I live in a widely integrated community, we have several large Negro settlements in the valley area, and have a large number of scattered throughout our several cities here. I come in contact with them every day, many are my customers.

Frequently I have an opportunity to discuss world affairs, their problem and sometimes the Church.

We have many well educated intelligent Negroes who live and work here, and I have discussed our church and the limitations placed upon the Negro in it. I have been pleasantly surprised at times to find that many of them agree with this limitation. Their belief is that God in his own time will remove this limitation and that as promised by biblical and modern-day prophecy, they, the Negroes, will have the same opportunities as all other men.

I believe that anyone who really has faith in God believes this too, after all, is not this mortal existence a place to test our faith in him, and in ultimate justice for all men.

It seems to me brother Udall that we sometimes get carried away with a feeling of our own importance, and we tend to forget that we are still subject to God's will. "Trust in the Lord with all the heart, and lean not Online own understanding " This was our mutual theme a few years ago, and I think it appropriate that we all take a fresh look at that passage of scripture.

May God bless you brother Udall and may you serve him well wherever you go. Remember, that as a member of his church you are to be a light to a darkened world. We have the truth, so let us hold it high for others to see. Trust in God and in his Prophet, for he is God's mouthpiece.

Sincerely yours

Brother [REDACTED]

U. S. DEPT. OF INTERIOR  
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Quarty Hell Calif  
Aug 31 4 03 PM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY 8/31

Stewart L. Udall, Sec. of Interior  
Washington D. C.

Dear Brother Udall:

I suppose that you have received many letters from Church members and non-members, commenting on your views regarding the Church and the negro. An article in today's Los Angeles Times quotes you as being highly critical of so called Church discrimination against the negro. I am well aware of our individual right to our own opinions, and, I exercise it frequently. However, this question is not one in which I feel that any lay member is qualified to judge. I am sure that you are aware that we

Info



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them agree with this limitation. Their belief is that God in His own time will remove this limitation, and that as promised by Biblical and modern day Prophecy, they, the negroes, will have the same opportunities as all other men.

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on their own understanding," this was our mutual theme a few years ago, and I think it appropriate that we all take a fresh look at that passage of scripture.

May God Bless you Brother Udall, and may you serve Him well wherever you go. Remember, that as a member of His Church you are to be a light to a darkened world. We have the truth, so let us hold it high for others to see. Trust in God and in His Prophet, for he is God's mouthpiece.

Sincerely yours,  
[Redacted Signature]

Letter 44



Yucaipa Cal  
Aug 28, 1967

Mr. Stewart Udall  
Washington D.C.

Dear Sir:

The intent of this letter is not to be critical of your position as Secty of the Interior, rather it is an expression of my deep concern regarding your newspaper statements in connection with the Mormon Church versus the negro. To my thinking it is about a low of a blow you could make regarding our Church (myself being an LDS) and the biggest motive I can think of in your making such statements as "now is the time to bring the negro into full fellowship" etc. etc. can only be based on desperate political expediency in bid for votes in the coming election. Your statements show a dire lack of faith that when the proper time has come our Prophet David O. McKay will reveal it - and I have confidence such rabel rousing as yours will in no degree rush that time. I further feel that IF I were a Democrat your statements would be a disservice to the party. Should you feel your political needs require the negro support then I for one suggest - most strongly - leave the Mormon Church out of it.

yours truly

  
  
Yucaipa Cal  
92399

Yuccaipa Cal  
Aug 28, 1967  
U.S. DEPT. OF INTERIOR  
RECEIVED  
8/31  
Aug 31 2 26 PM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

Mr Stewart Udall  
Washington D.C.

Dear Sir:

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Yours truly  
[Redacted]  
[Redacted]  
Yuccaipa Cal  
92399



# Letter 45

U.S. DEPT. OF INTERIOR  
RECEIVED

SEP 5 3 24 PM '67

IMMEDIATE OFFICE  
OF THE SECRETARY

9/5

[REDACTED]  
Glendale, California 91202  
September 1, 1967

Hon. Stewart L. Udall  
Secretary of the Interior  
Washington, D. C.

Dear Mr. Udall:

I am not a member of the Mormon Church, but am interested in your stand on a number of things.

Would appreciate knowing what Priesthood you hold, what offices you have held in the Church. Would also like to know what Ward you reside in and in what State.

It was my understanding that you were inactive for a number of years and it would be interesting to know when you again became active and in a position to speak for the Mormon Church.

Thank you for any information you might have for me.

Sincerely,

[REDACTED]  
(Mrs.) [REDACTED]

Info

# Letter 46

7 lb

7/24

North Hollywood, California.  
July 19, 1967.

Mr. Stewart Udall,  
Secretary of Interior,  
U.S. CAPITOL,  
Washington, D.C.

U.S. DEPT. OF INTERIOR  
RECEIVED  
JUL 24 3 35 PM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

Dear Sir:

The inclosed clipping is "Self" explanatory and a disgrace for you, claiming (if you do) to be a member of our church. We wonder who you think you are, a "perfect" big shot, telling the rest of the members what to do in a very "sticky" question. We do not need your advice as as we know your origin, Arizona wilds, bragging, bragging your young life away and we know now what you "wouldn't" do to help your own church, or do you acknowledge membership.

My husband knew and grew up with all the numerous Udalls and know what they would do for their own skin for their own point and now we have one of your family (to put up with) in our ward, Studio City, Burbank Stake, California and he is just your type and no one "loves" him. Mr. Douglas Udall.

We say again, "Just who do you think you are writing like that. At least spare your church public news like that.

We are going to see that you don't get "in" the Government again, you have had your say.

# Udall Airs View On Negro

Interior Secretary Stewart L. Udall, a member of The Church of Jesus Christ of Latter-day Saints, has challenged his Church's doctrine of the "divine curse" of Negroes.

Udall, in a letter to the unofficial Mormon periodical "Dialogue," said it is "inevitable that national attention would be focused on what critics have called the 'anti-Negro doctrine' of the LDS Church."

Udall termed it a "sad irony" that the Church denies "full fellowship to the Negro." Negroes are not permitted into Mormon priesthood though the Church actively seeks Negro members.

The interior secretary wrote that the church's founding Prophet, Joseph Smith, had "strong pro-Negro leaning," and added that the Church later "settled for a compromise with its own ideals based on a borrowed superstition that the Negroes are under a divine curse."

"Every Mormon knows that his church teaches that the day will come when the Negro will be given full fellowship. Surely that day has come," Udall continued.

"Dialogue" is edited at Palo Alto, Calif., but is printed in Salt Lake City. It is written by Church members, but has no official Church sanction.

Officials at headquarters for the 2.5 million-member church in Salt Lake City declined comment.

The office of Gov. George Romney of Michigan was asked for comment because of the possible effect of the Udall statement on the governor's undeclared candidacy for the Republican nomination as President.

However, the governor was flying to Des Moines, Iowa, and could not be reached for comment. In the past he has repeatedly pointed out that Church doctrine is not determined by the attitude or expression of the individual members.

# Udall Urges Mormons to End Negro Bias

## Interior Secretary Challenges Church to Admit Race to Full Membership

PALO ALTO (UPI)—Interior Secretary Stewart L. Udall has challenged the Church of Jesus Christ of Latter-day Saints to end its discrimination against Negroes by admitting them to full membership.

"The restriction now imposed on Negro fellowship has no real sanction in essential Mormon thought," Udall, a lifelong member, said in a letter to Dialogue, a magazine for Mormons edited by two Stanford University staff members.

The church allows Negroes to become members, but bars them from membership in the priesthood, to which nearly all Mormon men and teen-age boys belong. Only members of the priesthood may hold leadership posts, even on the local level.

### Believed Cursed

Mormons believe Negroes are cursed by God for their activities in a previous existence.

The Mormon attitude toward the Negro has political ramifications because of the potential Presidential candidacy of Michigan Gov. George Romney, a member of the faith.

In Lansing, Mich., Romney said Udall's call for a change in church policy "cannot serve any useful religious service."

Romney, stuck by his position that Mormon doctrine is not determined by the church's membership.

The governor said in a statement issued by his office that Udall's article in Dialogue and a letter sent

trine of polygamy.

"Every Mormon knows that his church teaches that the day will come when the Negro will be given full fellowship," Udall wrote. "Surely that day has come. All around us the Negro is proving his worth when accepted into the society of free men . . . surely God is speaking to us now, telling us that the time is here."

The interior secretary, whose grandparents were among the Mormons who settled northern Arizona, said, "The divine curse concept which is so commonly held among our people runs counter to the great stream of modern religious and social thought."

### Warns of Scrutiny

He warned that the church's position would undergo increasing scrutiny and said the issue must be resolved—"resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips with the imperious truths of the contemporary world."

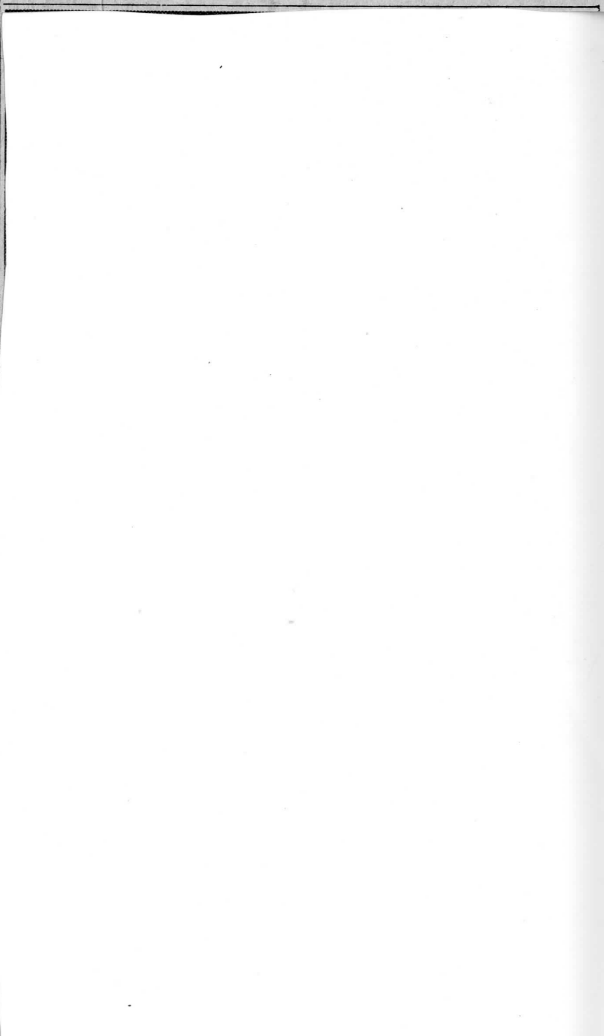
"It must be resolved not because we desire to conform, or because we want to atone for an affront to a whole race. It must be resolved because we are wrong and it is past the time when we should have seen the right."

"We violate the rights and dignity of our Negro brothers, and for this we bear a measure of guilt;

but surely we harm ourselves even more."

Thursday.

The quarterly has a circulation of 7,500 and has published five previous issues. It has no connection with the LDS church.





AIRMAIL

MR. STEWART UDALL,  
SECRETARY OF THE INTERIOR,  
CAPITOL BUILDING,  
WASHINGTON, D.C.

Letter 47



Sept 5, 1967

Dear Mr. Udall,

Stop trying to be the Prophet!!!

A good Mormon sustains the leaders of his church. Are you a good Mormon? If you've been thru the temple you have stated that you would uphold the leaders of our church.

Why do you publicly try to force the Prophet to change the church's position?

Sincerely

Mrs. [REDACTED]

I am speaking for [REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED] and many Mormons in this area.

[REDACTED]

[REDACTED]

Bradenton  
Florida  
33505

Sept. 5, 1967

9/8

Dear Mr. Udall, U.S. DEPT. OF JUSTICE  
RECEIVED

Stop trying to lie the  
Prophet!!!

SEP 8 4 21 PM '67  
IMMEDIATE  
OF THE FBI  
230

A good Mormon  
sustains the leaders of  
his Church. Are you a  
good Mormon? If you've  
been thru' the temple you  
have stated that you  
would uphold the leaders  
of our church.

Why do you publicly  
try to force the Prophet to  
change the church's  
position? Sincerely,

[Redacted signature]

(over)

I am speaking for Mrs. F.  
Rhodes, Mrs. Allen Rhodes,  
Deri Rhodes, Clark Terry  
Lily Terry and many  
Mormons in this area.

[REDACTED]

[REDACTED]

Dadenton  
Florida

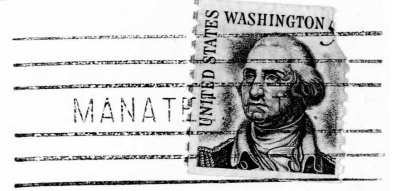
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[Redacted]

[Redacted]

Bradenton, Fla.



Stewart Udall, Esquire  
U. S. Secretary of the Interior  
Capital Building  
Washington, D. C.

Letter sent by Mormon Apostle  
Spencer W Kimball  
to Stewart Udall  
in response to “Dialogue” letter

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

THE COUNCIL OF THE TWELVE

47 E. SOUTH TEMPLE STREET

SALT LAKE CITY, UTAH

May 25, 1967

U.S. DEPT. OF INTERIOR  
RECEIVED  
MAY 29 10 36 AM '67  
IMMEDIATE OFFICE  
OF THE SECRETARY

Mr. Stewart L. Udall  
Secretary of Interior  
Department of the Interior  
Washington, D. C. 20240

Dear Stewart:

These days, papers and magazines are flooded with articles relating to this matter written by people relatively unknown. Most of them are rehashes. All of them show a woeful ignorance of the subject they so presumptuously attempt to treat.

I never dignify any of them with a reply or comment but you have sent me a copy of your letter to President McKay with a personal note attached. I am acknowledging that note and my brief reply is to you personally.

Stewart, I cannot believe it! You wouldn't presume to command your God nor to make demand of a Prophet of God! I wish you had edited it after fasting and prayer. I am not surprised at the Browns and the Greens and the Blacks for they perhaps do not know better but you with your background!

For days now, I have deliberated long and earnestly, trying to assess a motive. It couldn't be politics--you would not stoop to that; it couldn't be money--you have enough for your needs. Surely, it couldn't be for prestige and renown--you have that in great abundance. It couldn't be hate or revenge or disloyalty, I am sure. I know you have regard for your forebears and for your people. I have kept wanting to think it was the result of a sincere but ill-advised effort in behalf of the welfare of a minority. I have tried to believe that you just did not understand.

I have watched you climb to high places in the secular world. I have seen your picture numerous times in countless places. I have read many of your pronouncements and in much that you have done and said, I have been proud of you.

But my dear Stewart, neither your eminence in secular matters nor your prominence in government circles has justified you in any such monumental presumption. You are here with a little boulder in your hand, but out there beyond this earth is a sun, a galaxy, a universe. You too have clothed this whole matter in ragged, human apparel.

Info

Mr. Stewart L. Udall  
May 25, 1967  
Page 2

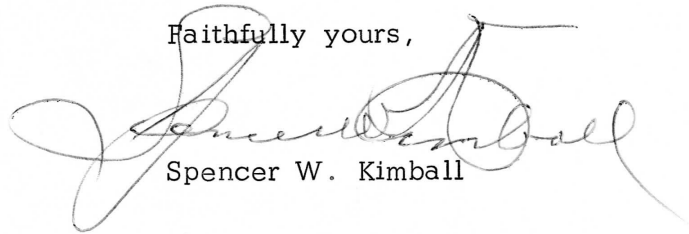
To such presumption, I must quote the Lord:

"And thou shalt not command him who is at thy head,  
and at the head of the church." D&C 28:6

Stewart, I earnestly hope this note may be for your good. I am not  
angry with you. I am sorry for you.

Sincere kind wishes.

Faithfully yours,

A handwritten signature in cursive script, appearing to read "Spencer W. Kimball". The signature is written in dark ink and is positioned above the printed name.

Spencer W. Kimball

SWK:vs

Letter sent by Mormon Apostle  
Delbert Stapley  
to Stewart Udall  
in response to “Dialogue” Letter  
with inclusions



5-31-67

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

THE COUNCIL OF THE TWELVE  
47 E. SOUTH TEMPLE STREET  
SALT LAKE CITY, UTAH

May 26, 1967

PERSONAL AND CONFIDENTIAL

Honorable Stewart L. Udall  
Secretary of the Interior  
Washington, D.C.

Dear Stew:

Thanks for your thoughtfulness sending me a copy of your letter dated May 16 to President David O. McKay; also a copy of your article "An Appeal for Full Fellowship For the Negro", which is to appear in the Dialogue Magazine. This article you released to the press for national consumption.

No one will question your right to make such a statement, but I sincerely believe you should have submitted the article here to determine the facts before releasing it to the press, because there are some mis-statements. Your statement has done the church a great dis-service. Any misunderstandings within the church should be ironed out among ourselves and not paraded before the world.

I can visualize your article being a stumbling block to George Romney if he decides to run for President. It certainly creates many difficult problems to him and any other church member seeking State or National office. We in the church, must remember that instruction and guidance come down from above and not from below, otherwise this church would just be another church.

As you know, the Apostle Paul writing to the Corinthian saints said that the things of man are understood by the spirit of man but the things of God are understood by the spirit of God. Man does not know the mind and will of God, therefore he is not in position to declare against the things God has revealed.

In this article you stated that the Prophet Joseph Smith was pro-negro. I don't think the prophet was against the negroes, however it appears you are not familiar with some of the statements made by him concerning this race of people. In his teachings, as compiled by President Joseph Fielding Smith, page 269, under status of the negro, we find the following statement recorded:

"At 5 went to Mr. Sollars with Elders Hyde and Richards.  
Elder Hyde inquired the situation of the negro. I replied,

May 26, 1967

they came into the world slaves, mentally and physically. Change their situation with the whites, and they would be like them. They have souls, and are subjects of salvation. Go into Cincinnati or any city and find an educated negro who rides in his carriage, and you will see a man who has risen by the powers of his own mind to his exalted state of respectability. The slaves in Washington are more refined than many in high places, and the black boys will take the shine off many of those they brush and wait on. Elder Hyde remarked, 'Put them on the level, and they will rise above me'. I replied, if I raised you to be my equal, and then attempted to oppress you, would you not be indignant and try to rise above me, as did Oliver Cowdery, Peter Whitmer, and many others, who said I was a fallen prophet, and they were capable of leading the people although I never attempted to oppress them, but have always been lifting them up?"

Then this significant statement:

"Had I anything to do with the negro, I would confine them by strict law to their own species, and put them on a national equalization."

Again, in the "History of the Church", volume II, commencing at page 436, the prophet expresses his views on abolition. I am attaching hereto his statement and ask you to pay particular attention to the last paragraph on page 438 which I have underlined. Also refer to Abraham, 1st Chapter, the 21 to 27 verses inclusive.

Now Stewart, you know the Lord has a chosen people who stem through the loins of Abraham, Isaac and Jacob and the twelve sons of Jacob. The children of Israel were forbidden by the Lord to take wives not only from the descendants of Cain and Ham but from the other nations among whom the children of Israel sojourned. The Apostle Peter said of them:

"But ye are chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained merch." (1st Peter 2:9-10).

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In Exodus, chapter 6, the 7th verse, the Lord said:

"And I will take you to me for a people."

It was through Israel, particularly through his son Joseph, that all nations of the earth were to be blessed in the latter days. Now can we accuse God of not knowing what he is doing? Because he does not agree with the concepts of man today doesn't prove him wrong. The atheist or the non-christian does not prove that the savior was not the son of God, our law-giver, redeemer and king. What God does man should not attempt to interfere. God himself placed the curse upon the negro and it is up to him and not to man to lift that curse. The church cannot lift the restriction against the negro until God authorizes it. As to the timing, or if it ever occurs, we do not know but must assume that if a negro accepts and lives the gospel, even though there may be some limitations, his opportunities eternally place him in a more favorable position to be rewarded for his faithfulness. We have many negro members in the church. The greater part of them are very faithful and devoted, yet are cognizant of their limitations. We try to be helpful to those who become church members. Because men want to change the order God has ordained does not mean that the good Lord will approve.

Now our company employ negroes. One has been with us over 35 years. We hold these negro employees in high regard and place much confidence in them. I don't want you to think I hold anything against the negro, but I fully support the teachings of the Prophet Joseph Smith and the teachings of the Lord as given to Father Abraham. The extremeists of modern religious and social thought mentioned by you does not justify repudiating the counsels and the acts of our God. You know, as well as I do, that all men are not created equal. We learn this fact from the Book of Abraham also. It is true we may have equal rights, opportunities and privileges, but that doesn't mean that we are all equally endowed. We have leaders, we have followers and those in between. Some are rich, some are poor, some enjoy good health, some are weighted down by their physical ailments. Because the people, among whom Christ lived, did not receive him as their Lord and Redeemer, doesn't disprove his divine status. There are hundreds of millions of people who do not believe in the Christ and many who do not believe in God but that doesn't prove they both do not exist.

I am including a recent letter addressed to President David O. McKay written by John E. Olson, Jr., M.D., dated May 2, 1967.

Now Stew, this letter is for your own consumption. I don't believe any one here intends to excite controversy over your article. It would only add fuel to the fire and nothing is to be gained. This

#4 Honorable Stewart L. Udall

May 26, 1967

outburst is unfortunate. A few other brethren have been guilty of attempting to destroy the image of the church. I am sure the work of the Lord will continue to go forward because the destiny of his latter day kingdom is clear. In spite of oppositions and road blocks, the good Lord will look after his own. I have this confidence and testimony. This letter does not require an answer. I am writing accepting full personal responsibility for it. I appreciate my friendship with you and the Udall families for whom I have great love and respect.

Most sincerely,

A handwritten signature in cursive script, appearing to read 'Delbert L. Stapley', written in dark ink.

Delbert L. Stapley

DLS:jl

Enc.

P.S. Again I request that this letter, or any part of it, is not given to the press nor is the letter to be used in any way. You are a member of the church and I thought that you personally should have the information I am sending you. It is not to be shared with any one else. The present National situation will be greatly aggravated should it fall into other hands. I know I can trust you with its contents.

RECEIVED MAY 9 1967

PHONE 295-9467  
AREA CODE 801

HOURS BY APPOINTMENT

JOHN E. OLSON, JR., M.D.  
BOUNTIFUL PROFESSIONAL PLAZA  
1480 SOUTH ORCHARD DRIVE BOUNTIFUL, UTAH  
May 2, 1967

President David O. McKay  
Church of Jesus Christ of Latter-Day Saints  
47 East South Temple  
Salt Lake City, Utah

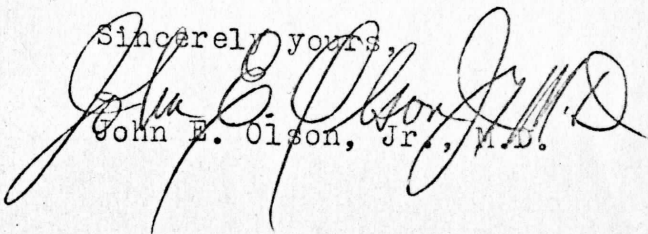
Dear President McKay:

I read with interest the article about the Church in the recent April 14th issue of Time Magazine. The bias of Time Magazine for a "would be" liberal Mormonism and theology in accord with secular precepts and "Situational Ethics" rather than the eternal truths of the gospel of Jesus Christ, especially the principle of revelation, is obvious. The article skillfully presents the usual image of overflowing objectivity. It makes me ever more appreciative of the wonderful leadership the Lord has chosen for His Church in our day: a prophet and apostles at the head.

I recall the late President J. Reuben Clark in his most timely warning to the youth in the Church to beware of "so-called intellectuals" who were really "pigmies in spiritual truths compared with the inspired prophets of God." I am sure the Lord is capable of knowing when and what revelations are needed by His beloved prophet without the learned academician, Professor J. D. Williams, continually reminding the prophet through the public news media what he believes they should be, and when, according to his interpretation of extenuating political and social circumstances, the alleged Negro and Priesthood problem notwithstanding. Within the past year I have heard the good Professor Williams speak out at an LDS meeting on the alleged problems now confronting the Church because of its doctrine on the Negro and the Priesthood. He rejected the teachings of the prophets on the subject. He taught the Negro came simply because of "climatic and cultural factors." If the audience would have been young people he would have made many converts due to his dynamic personality and persuasive talents.

May the Lord continue to bless and comfort you as His prophet here upon the earth. I am eternally thankful to my Heavenly Father that the Lord directs His Church through His prophet and apostles, and not by self-appointed "so-called intellectuals."

Sincerely yours,

  
John E. Olson, Jr., M.D.

CC: The First Presidency  
The Council of the Twelve

# RELIGION

## MORMONS

### Prosperity & Protest

Last week 8,000 members of the Church of Jesus Christ of Latter-Day Saints gathered in Salt Lake City's Mormon Tabernacle to commemorate the 137th anniversary of the founding of the largest and strongest made-in-America faith. As usual, church leaders presented impressive testimonies to the thriving success of Mormonism. Since 1940, membership in the church has more than tripled, to 2,600,000. Last year alone, the church gained 117,000 new members. Two-thirds of the newcomers were converts netted by the 12,800 Mormon missionaries who toil from New England to New Zealand.

Financially, the church is thriving too. The vast Mormon-owned business enterprises—ranging from Utah's largest department store to a 360,000-acre Florida cattle ranch—help produce an income that some church observers estimate at \$1,000,000 per day. The exact total is a closely guarded church secret.

**Updating Doctrine.** Outwardly secure and successful, the unique religion created by Joseph Smith and carried to Utah by Brigham Young is nonetheless at a testing time. Much as in the churches of mainstream Christianity, Mormonism is being prodded out of its old ways by a new generation of believers who temper loyalty to the faith with a conviction that its doctrines need updating. Worried about the relevance of Mormonism, some of them are all but openly critical of the policies fostered by the church's venerable, conservative hierarchy, headed by President David O. McKay, 93, and his Council of the Twelve Apostles.

Latter-Day Saints can now question some of the church's peculiar disciplines without being stigmatized by their neighbors. Although the U.S. Surgeon General's report on smoking confirmed

the Mormon conviction that tobacco is an evil, there is widespread feeling that the church should relax its ban on coffee and tea. "A lot of good Mormons drink coffee now," says one Utah saint. "The church should not make its prohibition a commandment." Still another quaint tradition is the Mormons' use of "temple garments"—a torso-covering form of underclothing signifying their covenant with the Lord—which devout believers, both women and men, are expected to wear.

A more serious complaint is that Mormonism is too much concerned with the perfection of its own organization, too little with the problems of the world. J. D. Williams, a professor of political science at the University of Utah and a former member of a stake (diocese) high council, argues: "It's time that the church indicated its concern for more things than simply internal structure and processes." He notes that the Salt Lake City League of Women Voters, in a city that is 52% Mormon, is almost exclusively staffed by "Gentiles" (non-Mormons). Church members should devote more of their energies to politics and community service.

**Un-Christian & Unsound.** The doctrine most under fire within the church is the traditional teaching that Negroes, the cursed sons of Cain, are not eligible for the priesthood, which is open to males of every other race when they reach the age of twelve. (Negroes, however, can join the church and are not excluded from the Mormon concept of heaven.) Williams calls it "un-Christian and theologically unsound," says that the teaching "looks so anachronistic that it engenders hostility in the world around us."

Interior Secretary Stewart Udall, a Mormon who describes himself as "deeply troubled by the issue," says that the church's policy "is like granting citizenship and saying 'you can't hold of-

rice.'" The nation's best-known Mormon, Michigan Governor George Romney, has refrained from calling for a change in the doctrine, in deference to the authority of his church's elders. But Romney's own civil rights record is so impeccable that his percentage of Michigan's Negro vote has gone up in each of his three gubernatorial campaigns.

Williams also believes that "the doctrine will be changed, and in my lifetime." The problem is that Mormon belief cannot be redefined by convention or popular vote but only by a direct revelation from God to the President, Prophet and Seer of the church. Although he insists that most Mormons are not prejudiced against Negroes, President McKay has declared that he sees no possibility of a new revelation on the teaching. McKay's probable successor, Joseph Fielding Smith, 90, president of the Council of the Twelve Apostles, has also said that he thinks a new revelation unlikely to occur soon. Unwilling to create a church schism over the issue, many Mormon liberals are confident that the continuing pressure of the civil rights revolution will sooner or later provoke a new divine dispensation—just as changing social conditions and government pressure led eventually to a "revelation" in 1890 that Mormonism should abandon polygamy.

## PROTESTANTS

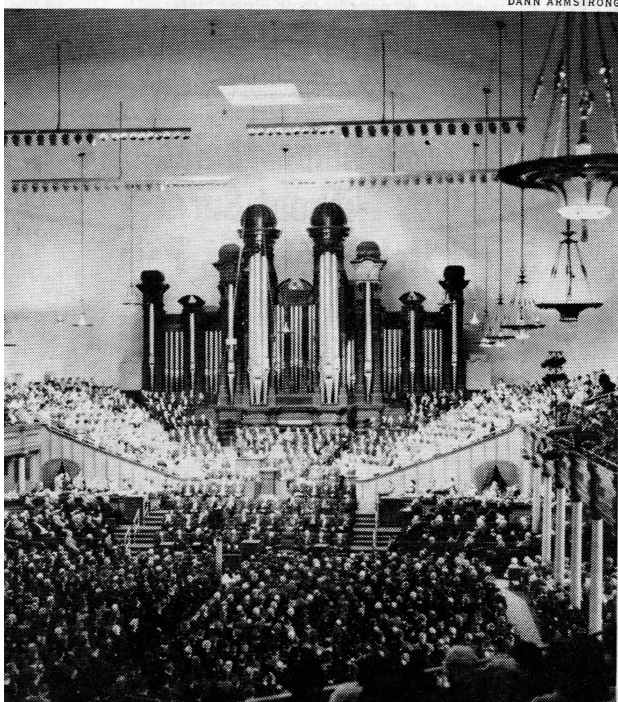
### An Act of Defiance

Ever since the Berlin Wall went up, East Germany's Communist government has been pressuring the country's Evangelical Church to break its ties with Protestantism in West Germany. Last week, in a remarkable act of defiance against their Red bosses, East German Protestant leaders unanimously voted to maintain the union—and then went on to join with their West German counterparts in electing a new chairman of the All-German Church Council.

Both actions took place at the annual synods of the two churches, which met under difficult conditions. In the past, the two branches of Protestantism have gathered in different sectors of divided Berlin, and some West Germans have been allowed to visit their brethren in the east. This time, Communist officials forced the East German synod to meet at Fürstenwalde, 20 miles from Berlin—and made it clear ahead of time that they expected the meeting to end in a formal schism (TIME, April 7).

**Strength from the Lord.** Their hopes were bluntly disappointed. Addressing the opening session of the East German synod, Bishop Friedrich Wilhelm Krummacher of Greifswald warned: "If Christians, who are limbs of the one Lord, and who belong together as limbs of one church, are no longer allowed to be mentioned in one breath, it is no longer an institutional question but a matter of the unity of faith in one Lord."

Inspired by this proclamation, the 42 delegates issued a statement of policy,



DANN ARMSTRONG



GEORGE BETTRIDGE

McKAY (IN WHEELCHAIR) & ASSISTANTS  
*Revelation acoming—but when?*

Stonehouse. Commons, however, was not in the mood to pay tribute to anyone. And the very fact that Bristol Siddeley turned loose so much money only increased suspicions that something was wrong.

Indeed, while both the ministry and the company bore their share of criticism, Britain's defense industry contracts seemed to be the main target of the debate. Critics in the press and Parliament alike were quick to remember that the same thing happened only three years ago, when Ferranti, Ltd., repaid \$12 million after acknowledging an 82% profit manufacturing Bloodhound missiles. Since then, there has been no significant change in the basis for contracting. The government still has no legal redress for excess profits.

The obvious loser in this unbusiness-like scheme is Britain's aircraft industry. It is foundering between inefficiency and inordinately high profits. The expense of developing the TSR 2 bomber, for example, became so outlandish that the government instead decided to buy 50 American F-111s. Commercial lines have suffered too; BOAC, after innumerable problems with British-made equipment, put \$154 million down on six Boeing 747s.

Inevitably, the Bristol Siddeley affair is expected to reach far beyond the balance sheets of any one company. Its settlement surely will affect the future of Britain's aviation industry and, if parliamentary critics have their way, the entire practice of defense-industry contracting.

## MILESTONES

**Married.** Phyllis Field Drummond, 30, daughter of the late Marshall Field III, heir to the Chicago department-store empire and publisher of the Chicago Sun-Times; and Louis de Flers, 35, general manager of a French chemical firm; she for the second time, he for the first; in Ridgeland, S.C.

**Divorced.** The Earl of Harewood, 44, first cousin of Queen Elizabeth II, and 18th in line of succession to the British throne; by the Countess of Harewood, 39; on uncontested charges of adultery with Patricia Tuckwell, 38, Australian-born onetime model who bore him a son in 1964; after 17 years of marriage, three children; in London.

**Died.** Sir William Neil Connor, 57, British columnist better known as "Cassandra," who for 31 years in the London Daily Mirror cut and thrust with fine partiality and fierce wit at everything from Germany to Radio Moscow and Joe McCarthy, plus sports, doctors, dogs, commercial TV and many of its performers; after a long illness; in London. Cassandra once described Liberace as "this deadly, winking, sniggering, snuggling, chromium-plated, scent-impregnated, luminous, quivering, giggling, fruit-flavoured, mincing, ice-covered heap of mother-love." And thereupon Liberace sued for libel and won a \$22,400 judgment.

**Died.** William White, 70, chairman of the Erie Lackawanna Railroad since 1963, a survivor of the days when rails, not planes, carried the U.S. public, who started out at 16 with the Erie, climbed the traditional ladder to the presidency of the New York Central in 1952, only to be forced out two years later in a raucous proxy fight, then moved on to the Delaware and Hudson and the Erie Lackawanna, which he highballed from a \$17 million loss in 1963 to a \$6,700,000 profit last year; of a heart attack; in Cleveland.

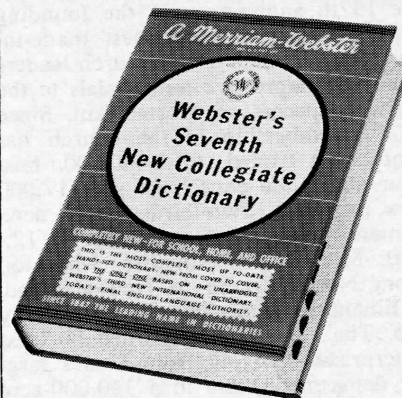
**Died.** Emil Frei Jr., 71, one of the foremost U.S. artists in stained glass, who took over his father's glass firm to promote a revival of an art that had waned since its flowering in the Middle Ages, combining richly colored abstract forms and contemporary symbolism, thus creating effects no other medium can achieve; after a long heart illness; in Kirkwood, Mo.

**Died.** Mischa Elman, 76, violinist, who rose from a Ukrainian ghetto to play before the Czar by the time he was 17 years old, immigrated to the U.S. in 1908, where his sensuous, pulsating "Elman tone," far richer than the restrained vibrato and small tone then in vogue, took the music world by storm (to a fan who once gushed that he played like a god, Elman replied, "A god doesn't improve; I do") and launched a marathon, 5,014-concert career that continued until his death; of a heart attack; in New York.

**Died.** Hermann Joseph Muller, 76, U.S. geneticist who won the Nobel Prize in 1946 for his 1927 experiments in which he bombarded fruit flies with X rays to produce weird mutations and demonstrated long before the atomic age the effects of radiation on genes, an outspoken scientist, most recently advocating the establishment of artificial insemination banks to store the frozen sperm of gifted men to improve the human race now and in the future; of heart disease; in Indianapolis.

**Died.** Eleanor Wilson McAdoo, 77, youngest and last surviving of Woodrow Wilson's three daughters, who in 1914 married Wilson's Secretary of the Treasury, William Gibbs McAdoo, in a White House ceremony, saw her marriage end in divorce after 20 years, and devoted the rest of her life to her father's memory in speeches, articles and several books; of a cerebral hemorrhage; in Montecito, Calif.

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